

THE LIBERAL MINISTER IN THE CONSERVATIVE CHURCH—JOHN RAY EWERS

# THE CHRISTIAN CENTURY

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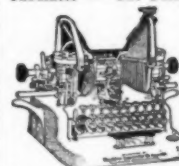
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# The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, EDITORS

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## The Quest Of Quietness

IF THE example of our Lord has to us the supreme value which we accord it in our statements of Christian belief, certainly the quality of serenity which was in him must be given its true place in our own natures.

When attention is given to the utterances of both our Lord and his apostles it is perceived that they insisted upon the necessity of acquiring this very characteristic if the law of Christ was to have due supremacy in character. Jesus warned his disciples against anxiety. "Take no thought for the morrow," said he, and while these words can never be pressed into a doctrine of indifference regarding due and appropriate provision for the future, they must be considered as the direct provision for the future, they must be considered as the direct and emphatic protest against all forms of anxiety that rob human life of its power of achievement.

Most of the evils which we dread are of the imagination. The mountain passes that seemed so terrible before us really sink and become plains when we approach them in the spirit of faith. The lions in the pathway we discover to be chained, as did the pilgrim of Bunyan's dream, and the deep and swiftly running streams are quite fordable by the assistance of our divine Guide. Anxiety is a wasting of strength in apprehension of troubles which are perhaps likely not to come. We have a way of crossing our bridges before we come to them, and thus of inviting discouragement and collapse when there is really no occasion.

The ringing word of cheer addressed to the Philippian believers is, "In nothing be anxious." Foresight and provision are necessary and admirable, but anxiety never. Even those crises in life which are most real if met in the spirit of courage are likely to yield themselves to solution where anxiety would unnerve and strip one of his power.

The secret of serenity which was in Christ and which in him became the means of conquest over annoyance and irritation is the Christian's secret of a happy life. Business troubles, sickness and many other causes of depression yield to a calm and quiet spirit that is informed with faith and resolute through love. That mind which was in Christ Jesus is the secret of serenity and power.

It must also be remembered that those annoyances which come to us from others are oftentimes the results of certain concessions which we make to anxiety and fretfulness and are thus in a measure invited. Emerson well says: "The power men possess to annoy me I give them by a weak curiosity. No man can possess to annoy but through my act," and St. Bernard says: "Nothing can work me damage except myself. The harm that I sustain I carry about with me, and am never the real sufferer but by my own fault."

The causes of discontent lie generally in a certain shallowness of nature and narrowness of vision by means of which one is limited to inadequate sources of enjoyment or prevented from perceiving much of the real satisfaction there is in the Christian life.

No one can be a pessimist or indulge in the habit of depression without thereby ignoring the great opportunities for happiness which lie on every side, and while happiness can never be considered the supreme end of life, yet it grows naturally from the right use of powers and proper adjustment to the program of Christ.

He is as foolish who considers that happiness is the thing most to be desired as is he who regards suffering as a necessary state,

and devotes himself through this misguided belief to austerity and self-deprivation.

"Not enjoyment and not sorrow  
Is our destined end or way;"

but such a recognition of the divine purposes that life becomes radiant through service. Happiness which is not the result of frivolity but of a large and serene view of life and an attempt to conform one's self to its requirements is a good greatly to be desired.

On the other hand, sadness which comes from sin and from the troubles that sin brings into human experience is not unexpected nor necessarily evil so long as it does not breed discontent. George Eliot says: "I hold all indulgence in sadness that has the slightest tincture of discontent as a great delinquency."

It might be thought that one of the justifications for perfect serenity on the part of Jesus was his consciousness of fulfilling completely the Father's purposes for his life whereby there came a total absence of any element of inadequacy in his service.

How is it possible for us who find every day marked by certain delinquencies in our conduct to be ever satisfied or calm? It is true that we cannot expect that quiet which comes out of perfect attainment, yet one may accept the Savior's plan of doing each day its appointed task as our small power gives us the ability to do, and thus fulfilling Browning's ideal expression in "Sordello":

"to do his best  
With means so limited, and let the rest  
Go by."

Such a contentment, which is not inconsistent with the consciousness of greater possibilities, may be enjoyed by every follower of Christ and may thus prove the means of attaining that serenity which was also his.

There are worse misfortunes than broken bones; there are broken hearts—worse ills than diseased bodies; there are souls that are sick—worse afflictions than pain—there are spirits in the agonies of death and in the fever of selfishness. The need of spiritual health is constant; it does help toward physical health. On this deep need of spiritual life rests the Church; by this abiding necessity for spiritual training is it created. Therefore the Church, in standing for "the care of souls" represents what is paramount and perpetual in human life. Its ministry is linked in widest benefaction to the whole circle of human welfare.—From *The Church of Today*, by Joseph Henry Crooker.

I find that there is no worthy pursuit but the idea of doing some good to the world. Some do it with their society; some with their wit; some with their benevolence; some with a sort of power of conferring pleasure and good humor on all they meet.—John Keats.

I cannot abide to see men throw away their tools the minute the clock begins to strike, as if they took no pleasure in their work, and was afraid o' doing a stroke too much. The very grindstone 'll go on turning a bit after you loose it.—George Eliot.



## The Trend of Events

By Alva W. Taylor

### THE NEW CHOLERA SERUM.

The new cholera serum has been successfully used in the recent Russian epidemic of that fell scourge. Dr. Metchnikoff of the Pasteur Institute in Paris, warns physicians to use it with great care, for it holds dangers within itself. He says cholera can be banished by expert sanitation, clean drinking water, and well cooked vegetables. In prevention is the defeat of all epidemics. The statesmanship of modern medicine seeks prevention, medical prophylactics is greater even than materia medica. Dr. Metchnikoff finds that drunkards die quickly in cholera epidemics.

### INOCULATION FOR TYPHOID.

The United States is not always in the lead. Scientifically we are sometimes led. The government is now supplying army posts with the serum for inoculation against typhoid. The story of two soldiers at Ft. Omaha who had submitted to the test was recently told in these columns. Fifteen have submitted to the test successfully at Ft. Leavenworth. Henceforth, all soldiers going to typhoid danger zones will be inoculated.

Great Britain tried it some time ago on soldiers in India. Out of 4,335 inoculated only twenty-one developed typhoid. Two died, but neither of them had taken the second inoculation required in the treatment. The Germans tried it on 80,000 troops. It was so successful that all the Kaiser's men going to foreign parts or to danger zones must submit to it. The Englishmen noted that while they lost two of the 4,335 inoculated, a corps of 6,000 under like circumstances, but not inoculated, lost thirty-five and had 180 cases of the disease.

The inoculation is made hypodermically and the patient develops the symptoms of incipient typhoid. After three or four days he feels like one does who is recovering from the disease. In ten days another inoculation is made and the patient is immune from the scourge.

### THE "BIRMINGHAM PLAN."

Birmingham, Ala., has adopted Judge Cleland's "Parole System." In the few months it has been used it is estimated that thousands have been saved for the city workhouse in expense, while more thousands have been earned by the culprits who were sent to work for support of themselves and families. Meanwhile the families were saved from starving, the offender has a chance to regain self-respect, the law is justified, and the sentence operates to reform the erring man rather than to revenge society.

### PEACE IN SAVAGE NEW GUIANA.

The governor of New Guiana has reported to the Australian government that the land is at peace and that a traveler is as safe in that country as on the streets of any great city by night. He adds that this surprising change of affairs in that savage land is largely due to the work of Christian missionaries. His predecessor said that every penny spent in missions saved the government a pound. Eleven years ago the heroic Jas. Chalmers was murdered by the savages there. A few weeks ago a French schooner was driven ashore on one of the unchristianized islands of the New Hebrides group and notwithstanding a vigorous defense, the entire crew were massacred. It was not so long ago when a French bark was being driven ashore in a storm on one of these islands, the man on the mast cited a church and a great cry of relief went up from the crew. Savages pacified by the police force of soldiery might not kill and eat a crew, but neither would they turn aside or risk ought to save or succor them. The peace the missionary brings makes savage hands into good Samaritans.

### FAR TUNIS IN REFORM.

Tunis is small, but has been for centuries one of Mohammed's strongholds and a halting place for Time. Today she is joining the great Islamic movement for progress. Her people are divided into the three parties that generally mark the fermenting stage of reform. The young radicals would change all in a trice and adopt modern customs in a day; the old conservatism would defy the pro-

cesses of the suns and live by the unchanging laws of the Prophet and the Fathers; the true liberals would adopt the new and so conserve the old as to keep all things stable and move with steady stride. We cannot sew new cloth on the old garment, but we need not therefore wear the old forever, nor abandon garments altogether. Let the garment be new but the custom old and the change of manners go along with the change of clothes.

In Turkey the Sheik ul Islam is finding an interpretation of the Koran that will recognize Christians and give good Moslem Scripture for calling them brothers. This may prove a patching of old garments, but it will bring the new and never a return of the old.

### ST. JOSEPH JOINS THE PROCESSION.

St. Joseph, Mo., has joined the enlarging procession of cities that are determined on economical and honest municipal government. By a large majority it adopted a new charter September 7. This charter does not provide for the commission plan of government, but it provides for administration through commissions of departments, appointed by the mayor, who is made directly responsible for all their work. It abolishes ward elections and gives a council of five members, elected by the entire city and with a four year term of office. They confirm or reject the mayor's appointments, but must give reason in writing for rejection. No franchise can be granted for a longer period than twenty-five years and the people may demand a public referendum on all franchises. No debt can be made or public utility disposed of without consent of the voters and a Public Utilities Commission will regulate all utilities that are granted franchises, regulating rates and service. The Initiative, Referendum, and Recall are the best things in the charter. By them the people may inaugurate any legislation, vote on any enactment, and recall any official at will. These three devices of modern government spell ruin to all machine and boss rule and stimulate an intelligent citizenship.

### AN AEROPLANE TORPEDO.

Effective working models of an Aeroplane Torpedo have been made. It will carry two hundred pounds of explosive, sail low over the water, and, it is claimed, travel with direct aim and great speed until it strikes a battle ship, when it will be more effective than the shell of a sixteen inch gun. If a success, it will be especially effective as a land defence against an attacking fleet. It will be quite economical as compared with the great guns inasmuch as it will cost but little more than one of their shells and there will be no expensive gun to wear out with a few discharges. A "mosquito fleet" of them could be let loose on an approaching hostile fleet and no power but lucky shots from small guns could stop them.

Another genius has perfected a small dirigible balloon that he controls perfectly from an electric switch-board on the ground. He claims to be able to send it anywhere within "wireless" distance and to drop bombs from it with accuracy and at will. Between the two there is promise of a defense that looks forbidding to future attacking foes.

Alfred Nobel believed men would cease war only when invention made it impossible to fight. If he was right these terrible engines of destruction are peace-makers. But war-makers tend to so limit the use of the most destructive powers of war as to keep the gauge of battle open to their arts. If this were the way to peace then those rules of war that forbid wanton barbarities might well be removed and let death wreak its worst and suffering torment its most until men feared to go to battle.

The surest prevention of war is a love of peace. The moral impulse goes deepest. The death dealing engines of destruction will tend to make battle economically impossible. Love of peace will beget a hate of war.

### A FEUDAL LORD OF STEEL

McKee's Rock, Pa., has been the scene, for two months, of feudal battle. It all comes about because the president of the Pressed Steel Car Co. thinks of himself as a Feudal Lord in Business. Here is the gist of the story:

This company employs several thousand men, most of them foreigners unable to use the English language. Most of the work has to be done in gangs. Thus the efficiency of the best workers is leveled down by necessity by that of the poorest in the gang. The company adopted the "piece system" for its wage scale. Thus the whole gang must be put on a scale regulated by the amount of work it did and divided according to the skill of each worker in the



gang. What any man would receive could only be figured out by an expert at the end of periods of several days. The men could not understand the complex system and were at the mercy of foremen and superintendents for the computation and division of wages as well as having to accept the arbitrary scales made by the company. In their blind and human way they asked to have the scale simplified so they might know how much they could earn and were earning. They were told in no uncertain tones to take what was given them or get out. President Tofstot took the stand of a feudal Lord with his serfs. He stood on the scullers dictum that the men had no rights except that of working or quitting as they chose. He recognized no human factor in the situation and his cold, arbitrary position aroused acute resentment in the men. He had refused to deal with a union and the men were unorganized. But a common cause and one so transparently just brought them to common action and there has been literal war since. On the one hand is brutal physical force blindly fighting for daily bread and on the other just as brutal force fighting with the cunning of money and mind for the tyrant's right to name his own terms.

Who is to blame? The men have committed overt acts. They have sought to destroy property and to menace the lives of strike-breakers. Very justly the law stands with its strong arm to protect both property and human life. Just as properly the law should stand ready to prevent men like Hofstat from creating a condition like this. An effort to be fair, to deal reasonably with those who were co-operating in his enterprise—as every worker in his plant was doing at every stroke of his hammer—to conciliate instead of arbitrarily exasperating men who had a cause to plead, would have saved the whole situation. Mr. Hofstat refused to listen to concilia-

tion; he would not talk the matter over with the leaders; he is a Lord of the main, and men were cogs in his machine so far as any feeling of humanity in him was concerned.

Who is most guilty of the most unlawful deeds? The men prepare to throw stones and Mr. Hofstat mounts a machine gun. Is he more lawful than they? He has the protection of the state constabulary, yet he prepares a private artillery of terrible death dealing power. The men threaten danger to strike breakers and he immunes them within a stockade and so covers them with guards that they dare not leave at will, but must work. Two hundred break out in one foray and a charge of peonage is now brought against the company. For every physical brutality of which the ignorant foreign workers have been guilty the company has been equally guilty of a brutality of cunning and material power. For every overt act the men have committed the company has committed another, more elusive perhaps, but less excusable also, and they have had the protection of the state constabulary besides. Plainly the guilt is on Mr. Hofstat. He has not been satisfied to play the industrial despot in the wage matter, but has followed his injustice with vengeance and evicted the strikers from their poor huts of homes and mercilessly dragged the women and children from their shelter to the street. It is costing the company tens of thousands and the men both wages and homes, and it is benefiting no one, unless it serves to hasten the day when arbitration or at least conciliation in industrial disputes will be compelled by law and Industrial Despots of the Hofstat type will be relegated to the barbarous age of industrial warfare.

Now that the men have won their fight it is to be hoped there will be no repetition of such scenes.

## Editorial

### The Return of Faith

THE deeps of the soul are known to itself and God alone. No explorer in a trackless country ever knew less of the land through which he passed than men who meet familiarly from day to day know of each other. The lighter experiences of life are easily communicated and shared. The shadows lie unknown in the depths.

No task is more difficult or delicate than that of the minister who is seeking to be a true comforter to his people, a shepherd and bishop of souls. He wishes to share the real burdens of his members, to speak words in season to those who are faint. But he well knows that the deepest griefs, like the richest experiences of life, are not easily confided. The commonplace souls whose sorrows and joys lie near the surface and are soon gone may find it no difficult task to put their confessions, their griefs and their happinesses into words for his ear. But the deeper natures, those to whom sorrow, temptation and depression mean far more, keep their secret close hid, where only they can behold it, and One other.

It is often the question in the mind of a thoughtful minister as to which way of bringing comfort to the troubled, doubting and sorrowful is the most effective. Some men find it easy to speak words of solace to the distressed. Others stand hesitant and silent at a time when such help is needed. Yet it is not because they are unsympathetic, but rather because they are conscious of the unprofitableness of mere human words when life itself has spoken. The strongest natures are the more likely to find speech difficult in moments like that. The conventional phrases, which rise so easily to the lips of others, seem empty and meaningless and die away unuttered. Who shall say, however, that the sympathetic silence of such souls is not worth more to the suffering than all the condolences or encouragements of the more voluble.

It is the reproach now and then thrown at the men of the study by their brethren who read little, but spend their lives, as they say, "among their people," that they know nothing of the sorrows and struggles of their members; that they have only the academic view of things, which is remote from life, and that their labors would be more abundantly blessed if they touched the real life of men. Of course it is not worth while insisting that ministers should know their people. There needs no oracle to declare this truism. But it may well be questioned whether the minister who spends much time in the preparation, not only of sermons, but of himself, through the ministries of the most helpful and inspiring literature and the most patient study, may not actually know his people far more truly and sympathetically than the man who spends most of his time in the work, sometimes the dissipation, of making endless pastoral visits. Which of the two will have the

deeper well of experience and sympathy out of which to bring refreshment to the doubting and distressed?

After all it is the vision of Christ that brings light and drives away the gloom. By whatever means his life can be made real to men, good will be done. We have been permitted to see a letter written to one who had been able to bring to a group of people something of the vision of Christ. We believe the experience of darkness and mute helplessness of which the writer speaks is far more common than is supposed. The letter is, in part, as follows: "I wish I could tell you what your message did for me. I am afraid I cannot describe it. I only know that it was absolutely the first spiritual uplift and help that I have had since my father went away. I could not bear what any one else had to say to me, and I could not read. Whether my mind was numb from the shock or over-anxious and occupied with the heavy responsibilities that had fallen upon me, I do not know. I read and read without the least idea of what I had been over. The pages might as well have been blank. I had always thought out as conscientiously and clearly as I could what I believed, and supposed I had thrown myself into my work and interests with real love for God, and desire to be of some little service to my neighbor. But I could not remember that I ever had thought, and not one bit of inspiration or enthusiasm would ever come back for what had once seemed so important to me. Little by little the work was all taken up again, because I felt it would grieve my father to have me give it up. It would have killed me to disappoint him, but any duty to God or man was an indifferent and minor matter. I prayed hard, only to realize the prayers were addressed to my own father. I felt sure he was helping me—he had faced the same perplexities, he had suffered great spiritual depression—but God was far away. I knew all would come right some day if I could only hold out, but endurance often seemed at an end. It was too terrible to be outwardly so dead. You will forgive so much that is personal, but you can not know the relief it is to have Christ's life seem such a reality, to feel again that the love of God is something near and personal, and with it all to have the old desire and inspiration for service come flooding back."

Such words might well repay a minister or teacher for many years of toil. They impress once more the profound truth that people crave sympathy, but still more they want the assurance that there is One who really knows, and that underneath are the everlasting arms. That which the world needs most is the vision of the Highest. "Show us the Father, and it sufficeth us." The comfort which men most seek is the certainty of God; and that can come only in the clear shining of the presence of Jesus, interpreted by those of fullest and richest life, who can speak of him because they have spoken with him.

# The Liberal Minister in the Conservative Church

A Ringing Statement from the Latest Accession to the Pittsburg Ministry

By John Ray Ewers

As the mariner needs his compass, as the master builder needs his blue-print, so the minister needs his policy. A precise conception of what he proposes to do, a clear view of the place he expects to attain, he must possess. Of all ministers the one who is liberal and who has accepted a call to a conservative church must have a policy at once wise and strong.

## Who is Liberal? Who Conservative?

Whom would you consider a liberal minister? In a word, one who accepts the more assured results of historical biblical criticism, who makes much of the human side of Jesus' personality, and whose theological conclusions are determined by rational rather than by superstitious processes. I would like to add, one whose passion is for life-interests rather than dogma interests, although that might not necessarily follow.

What would you consider a conservative church? One in which the majority of the members hold tenaciously to the traditional theology, who believe more or less clearly in verbal inspiration of the Bible and who therefore feel that not a jot nor a tittle can pass from the letter of scripture without the whole being destroyed, who magnify the supernatural in Christ's career, who regard him as a stranger here, a pilgrim from a foreign clime, who make much of the blood atonement, whose theological conclusions, a strange combination of scriptural and monkish ideas, are usually rigidly held and stoutly defended, although frequently possessed in undisturbed content. In many cases, also, would be found objections to missions, indifference to social reforms and doctrinal rather than ethical interest in the scriptures.

## Doctrine and Character.

Strange as it may seem, however, personal character may be developed quite independently of these theological holdings. We all know some so-called liberal men who are in reality narrow, selfish and mean, while we know some people holding the cast-iron theology of the old school, who are generous, sweet, and noble. This is not saying that it does not matter what one believes, but only that character, fortunately, is not always molded over a theological framework. Now it comes to pass, that a liberal minister is called to a conservative church. Evidently he needs a most wise and loving policy or the "irresistible force" will not only "impinge upon" but violently smash into the "immovable object" with fatal consequences.

## The Harm That Callow Reformers Do.

If I can suggest a practicable policy, then the following of it will insure great gain to our Saviour's cause, success instead of defeat to many a young heretic, the sparing of a saving amount of faith to the man of the old school, and unity, peace and prosperity within the gates of many a church, otherwise doomed by an earthquake. Knowing the pit we should be able to avoid it. Permit me, first of all, then, to indicate the method most certainly not to be pursued.

There have gone forth from every large and modern school of divinity, men, often of brilliant parts, who have considered it their first and only task immediately to reform the theology of the communities into which they have entered. They have let in

the light by destructive lightning flashes, very brilliant but very harmful. Doubtless the theological systems of these men have been correct enough, but their conception of their work and their attitude to real life have been all wrong. The community was stirred. Yes. Men of various types, at first, crowded the church. Yes. The conservative clergy filled the press with all their worst epithets such as "Unitarian" and "Atheist" and manifested most unbrotherly spirit. Yes. But the crowds melted away. Those seeking some new thing found another sensation. And the last state was worse than the first. And what of many good, honest, pious folks of the old school? They have been driven from their church home. Today they wander in a theological waste, their fair temples fallen; they grope in the dark. Confusion reigns in their minds, rebellion rankles in their hearts, the fires of religion burn low upon their altars. The old system lies a weary wreck, as yet there is no new. What is wrong?

These men have committed a colossal blunder. They have seen theology only. With them theological correctness has outweighed sociological values. Intellect has outweighed love. Again and again has this folly been committed by some theologically biased man. We have had enough of it. Let us have done forever.

Their theology may be right, but their method is wrong.

## This Is Not a Helpful Ministry.

I cannot find words strong enough to denounce this evil method. Such ministry reminds us more of the wolf than of the shepherd. There is no love, no inspiration and no sense in such a procedure. Thus to wreck a church denotes not the master of men but the blundering iconoclast. A little dynamite would wreck the Parthenon. A gorilla could devastate an art gallery. The measure of ability is construction, not destruction.

Many a young theologian with the seminary degree fresh upon him thinks it his first duty to ride forth into the world as a knight of the New Theology. He conceives it his duty to catch some kind old father and let in the light with a battle-axe. Perhaps he does not mean to be so cruel but he has no other weapon. After a time he pauses on some hill-crest and feasts his eyes upon the mangled forms and battered castles that mark his path. This is not the Christian ministry. Not so did Jesus advance the truth. He fulfilled, he did not destroy.

## The Minister's Task.

When the liberal minister sits down in his new study, before his voice has been lifted in the new chapel or his face seen in any pastoral visit, as his first task he could wisely draw his paper toward him and pen words similar to these:

God, the Father, has sent me here to love these people into Jesus' way. I am to move among these whom God has given into my hand, with the same spirit that Jesus breathed forth—brave but tender, strong but compassionate. I am to interpret Jesus by my life. I am to love them, teach them, bind up their wounds, suffer with them, serve with them, rebuke their sins, praise their virtues and guide them in the true path. My

constant ambition is the development in them of the kind of life that Jesus lived—the type that will make them pure and happy personally, kind to their families, honest and industrious in their work, inspiring in their social groups, loyal to their church and of value to the community. My ultimate mission is to help to establish the kingdom of God on earth, the reign of justice, mercy, righteousness and truth in society."

My own conviction is that the liberal minister is better prepared to carry out this program than is any other. Truth and love may go hand in hand. Reason and graciousness need not be incompatible. The modern world view does not rule out tolerance, kindly consideration, sympathy and constructive energy, but rather includes all these.

And now precisely how shall the liberal minister proceed to carry out the program which with strict adherence to the truth always fulfils and never destroys?

## I.—Friendship Based on Respect.

First of all he must secure devoted friendship. He must lead people both in and out of his church to have absolute confidence in him, to love him. By honest work in his study he must challenge intellectual respect, if not discipleship. By honest work in his parish he must secure admiration and devotion for his love, sacrifice and gracious ministries. By heroic toil in his community he must become a leader in constructive social enterprises with a sane and reliable following.

With all my heart I believe in the attractive power of personality. The first duty of our liberal minister is not to mouth even the truth, but to compel personal love. When people come to be your friends you can teach them. He must master the art of making and keeping friends. But this is not an easy task. It means the giving of self. It requires the unselfish laying of one's very life upon the altar of the community. But love begets love and the price is as nothing in comparison with what it buys. Who is so rich as he who dwells in a group of friends?

## Vivid Pictures of Life.

The teacher of modern truth stands up in his throne, the pulpit, before him sit the people. Looking into their eyes he thrills as he feels their love. E'er he speaks, half a hundred or more pictures flit before his mind. There he sees the man whom once he severely rebuked. How angry he was then! How loyal now! There is the poor widow, with several children, for whom he saw that provision was made. There is the man, for whom in the hour of his blackest need, the minister gave up part of his vacation in order that he might return and be with him. There are the bereaved into whose hearts he has healingly entered. There are the married pairs whose joy he has consecrated. There is the humble toiler. To spend an evening with him, he renounced the warm fireside and the interesting book and gave that evening to the man with horny hands. Returning home, he mused of the knowledge never gained in schools and of the loyal hearts of "common" people. There is the young man with whom he consulted regarding the choice of a profession. There is the young woman whom he delicately warned against evil persons who artfully sought her destruction.



There is the man whom he first met in the hospital, and who was won by real love. He recalls now how that pale face lighted up when he first spoke to him. There sits his friend, the lover of books. How often their souls have flowed together as they communed among the volumes of rich lore. There is the old couple most of whose life companions are already on the other shore. He remembers spending an entire day in their home listening intently to their twice told tales of early sacrifice for the cause. And there are the children, for his audience will not lack their charming presence, those confiding little hearts that respond so quickly and devotedly to real interest in them. There they are, and the procession of games and books and pranks flits by—a moving picture. There are those others of hardened hearts, who have confessed to him all manner of hideous sins. His ears alone have heard. No one else, save God, knows. Forgiven and reformed, there they are like burned out craters healed with snow. The church is dear to them and he has led them there.

Tender words over their dead, strong words at their confession of faith, cheering words in their sick chambers, personal sacrifice for their good, holy words at the altars of marriage, these are not forgotten.

Pictures like these and many others pass before his eyes as he rises to speak. Those are his people—those for whom he has given his life, those whom he has won by sacrifice. Rich, poor, wise, unlettered, old, young, good and not so good, all won to him and by him into each life he has entered, to each some holy ministry has been given, each has felt his gracious love. They know it and they love him in return. Such a liberal minister can teach whatever truth is in his soul and they will hear him. Burning is the price of shining. Sacrifice buys love. Of all teachers of truth give me the lover of men. The minister must love men.

To teach theology before capturing the people's hearts, is folly. Let the theology develop naturally in the course of positive preaching. It is not only altogether right, but altogether unavoidable, for a congregation to be built around some man, usually the minister of outstanding personality.

## II—Look to the Kernel, Not the Husk.

This leads us to the second element in our policy. Negative preaching must be avoided. After friendship has been established, after the minister's constructive genius and energy have been demonstrated, after the spiritual fires have been kindled and the evangelistic motives evoked, then the minister may begin to teach with Jesus, "you have heard, but I say," and in this way the fuller truth may be developed. The germ of truth lives in the old form. Wrapped in many filthy rags is the priceless jewel. Destroy the rags, but hold up the jewel to sparkle in the light and to attract men's eyes. We are told that over some of the choicest mural paintings of Europe, ignorant monks daubed wretched colors. A process is now known whereby the crude paintings of the benighted brothers can be removed while the original work of the master remains but little soiled.

Thus to find the beautiful original beneath the hideous pictures of later date, and to lead men to be attracted thereto is infinitely better than to wreck the wall.

A great truth lies at the heart of every great doctrine. To develop that truth is the task of the liberal minister.

The Bible is a wonderful book of ethics and religion, recording the ideas and convictions of religious genius. Then instead of thundering, "we have not an infallible book," would it not be the better way, while teaching how the Bible came to be, powerfully to emphasize its truths?

## Jesus—Best of Men.

Again Jesus had more of God in him than any other man who has yet trod this planet. Instead of spending an entire morning in denying the virgin birth, would it not be the

## The World Wants Builders.

The world does not care for confessions of doubts and one Elbert Hubbard, however stimulating and delightful, is enough. Society is not saved by iconoclasm. The wrecking crew is needful, although only a hole evidences their finished labor and unskilled workmen suffice. Architects and master builders are in demand. Robert Ingersoll did God service, not purposely, however. He exposed by ridicule the vulnerable places in our fortifications. He sheared the moss off our religion. He helped to wreck the building where now our fair temple stands. Today Ingersoll would be burning men of straw and fighting the air. He lived in the days when knighthood was in flower, and a black plumed knight he was, but today he would be a Don Quixote driving his lance into decaying wind mills, or groveling at the road side, unhorsed, in the unwieldy armor of another age.

## Liberal, But Not Violent.

The policy of the liberal minister in the conservative church will be positive. He will not do violence to the faith of the older saints. He will not bring anguish to the fathers and mothers in Israel. He will take no pleasure in seeing gray-haired men and sweet-faced companions wince under brutal blows. He will find no joy in demolishing the humble cottages of faith, where simple people dwell. He will fulfill the law, he will not destroy.

On the cob of the great old doctrines he will find the kernels of vital truth. Quietly he will push back the husks, securely he will lay hold of the kernels, and these he will plant in the rich soil of the heart, which, warmed by love, will come to harvest in joy.

He will find his Sunday-school his greatest opportunity and carefully through his faithful teachers he will instil into the pure mind of childhood lessons that will never have to be unlearned, truths that will not suffer in the scientific shock of coming days, ideas that will be in full harmony with the modern world. It should not be necessary for these children to suffer the pain of the theological earthquake through which many of us have passed. In many a private conversation he will suit the truth to the minds of men. He will attune their harps to the harmonies of God.

## III.—The World Honors Experience.

The third element in this constructive program is closely akin to the second. The authority of experience is never disputed, but always accepted without question. Paul knew this and frequently alludes to his own experiences. "I know whom I have believed," he cries, and every heart catches the passion of his glowing conviction.

Thus when the liberal minister tells how the Bible has helped him, what guidance, comfort, profit, inspiration and rebuke it gives him, he is winning his way, and when he adds "the Bible is inspired where it inspires me" all are ready to accept the words even of Coleridge. When he declares the value of prayer in his own life, people will believe. When he speaks through his tears of God's help in sorrow, or tells simply how Jesus influences him for good and becomes his Saviour, he will hear the good confession



REV. JOHN RAY EWERS,  
Pastor East End Church, Pittsburg.

part of wisdom to reveal Jesus as the expression of God?

Unusual power was resident in Jesus. Instead of blankly denying miracles, would it not be better to speak positively, but rationally, of Jesus' wonderful personality?

Old chestnut burrs can be knocked off with stones and clubs. It is better for the tree, however, to let nature push them off, when the new leaves come in the spring.

Again Jesus is our Saviour, at least he is mine. In place, then, of ridiculing the various old theories of the atonement, would it not be greater evidence of wise teaching ability to show how Jesus does save us?



from the lips of his friends. When he relates his own joy found in service, others will volunteer, and, when he proclaims the great ethical truths of the Bible, which have appealed to him, people will look upon the transfigured face of their prophet.

They will doubt your doubts. They will question your intellectual propositions. They will defy your dogmas, but they will accept the authority of your experience. When you say, "I know" they will be convinced. And here let me emphasize the great truth that our successful liberal minister must possess life-interests rather than dogma-interests. Poor, barren, intellectual theology cannot save society. At best theology is but a white skeleton, which must be clothed with warm flesh and bounding blood.

I yield to no one in my admiration of correct thinking. I have seen enough loose intellectual machinery, where the cogs met only occasionally, with disastrous results, to value properly an accurate mental process. It does matter what a man thinks. His ideas of the Bible, of God, of Jesus, of reward and punishment, of social obligations, do determine, to a degree, his action. Nevertheless, "he that doeth shall know," and I come back again to the value of experience in life interests.

#### Social Service.

Our minister's deep, vital and real sympathies must be active in the field of social helpfulness. How can I teach the unlearned, how can I heal broken and wounded humanity, how can I correct the crooked ways, how can I inspire the nerveless and discouraged? These questions and others like them will constantly press upon his keen mind for answer.

With Samuel Walter Foss he will sing:

"Let me live in a house by the side of the road,  
Where the race of men go by.  
They are good, they are sad, they are weak,  
they are strong,  
Wise, foolish, so am I.  
Then why should I sit in the scorner's seat?  
Or hurl the cynic's ban?  
Let me live in my house by the side of  
the road,  
And be a friend to man."

He must see in every person he meets a most interesting object of social significance, either one to be helped or one who can be led to join the ranks of the helpers. He will be actively interested in housing conditions and tenement reforms, in the fight against the great white plague, in fresh air farms, in night schools for foreigners and the poor, in the saintly work of the Visiting Nurses, in the various homes for the fallen and the broken in the struggle of life in which so many are unable to conquer. The wards of the hospitals will often echo in soft footsteps and weary faces will light up at his smile and encouraging words. The social settlement will feel his power and workers from his church will be faithful servants there. Even the police and juvenile courts will frequently be conscious of his sympathetic presence.

#### Civic and Industrial Reform.

The battle of the bottle will not be fought without his aid. The regulation of red light districts, the suppression of white slave traffic, the abolition of low theaters and vicious nickelodeons, the overflow of gamblers' tables will all have his wise advice and helpful co-operation. Civic righteousness and political reform will claim his attention. Deeper than all these surface movements will be his and his very life's blood will be given in securing justice and mercy in society, for until a living wage is paid, and reasonable hours allowed and Sunday rest permitted, the mass of men must of necessity be unequal to the struggle. At the same time he will be busy

with the development in his own people of the personal graces and virtues. Our liberal minister will be a scholar and lover of books but his interests will be only life-interests. Every idea will have value to him according as it is helpful to life. Every coin minted by his mind will bear the image of a man. The reformation of theology will not bulk so large that the building of life, and the reconstruction of character will be lost to view.

#### "More Life and Fuller."

The struggle of individuals toward righteousness, the three world battles of missions, temperance and just labor conditions will have place in his program. All that brings heaven right down into modern society; all that helps to establish God's will in the kingdom of earth and to lead men to remember the week day to keep it holy as well as the Sabbath, may claim his hours. Our ministers' time is for such employment. This is his work. Living thus his theological teachings will have weight. The loveless proclaimer of theology either new or old is the finest present day example of sounding brass and clanging cymbal.

People can and will forgive a vast amount of indifferent or even poor theology in the

with bludgeon or battle-ax. It should not appear in the earthquake, but should be heard in the still, small voice of the new world spirit. As quietly, as naturally and as certainly as the tide or dawn with the new theology come. A beautifully integrated part of the new world view it appears. It is not, therefore, to be emphasized out of proportion to other interests. It is not to be introduced violently. As sure as tomorrow's sun will rise, the truth in the new theology will gradually prevail. As a part, but only as a part, of his other useful work, therefore the liberal minister will lovingly teach the modern point of view.

#### New Life in Old Churches.

Very probably the liberal minister will not be called to the conservative church unless the members have been led to have confidence in him as a religious teacher, as a preacher of righteousness, as a social reformer, as a devoted pastor, and as a winner of men to Jesus' way. The conservative church does not exist which is not amenable to love, and our liberal minister can by winning the people's hearts by the positive preaching of essentials, by voicing his own vital experience, by demonstrating his in-



Carnegie Institute, Pittsburg, Pa.

preacher who possesses vital, throbbing life interests, while no amount of correct theory or beautifully articulated theological systems can take the place of the "love for folks." The minister's life becomes the standard of measure for the spiritual, ethical and social activities of his group. Water will not rise above the level of its source.

One other element is needed to complete our program and that is our ability to see theology coming into the lives of men as a part of the new world view. A talk which I had recently with a successful college president impressed this fact upon me.

#### The New Theology and the Meaning of Life.

One who shares the old world view cannot accept the new theology. He has to reconstruct his universe from top to bottom. He is unscientific. He believes in dualism. If he be an old man it might be a positive cruelty to break up his system and leave him wandering amid the ruins of his universe. Great sympathy is needed at this point. Irreparable harm can be done by violent procedure. On the other hand one trained to the scientific outlook, who has the modern philosophic conception, who has a workable system of ethics, who has social sympathies, who naturally adopts the historical method will find the new theology a part of his world view. Thus the new theology comes in on the rising tide of world movements. It is written on the sky of the new day. It does not need to be forced home

interests in life, by seeing the new theology and setting it forth as a part of our modern world view and thus not unduly hastening its coming, he can, I say, lead his people out into the full light of perfect truth. The shepherd goeth before his sheep and leadeth them.

#### Life, Not Theology.

All this and more the wise, tactful, constructive, liberal minister may see evolving in his parish. Not by violence but by love does the kingdom come. Ridicule is too cheap a weapon for the soldier of the king. Respect for the holy personality of the other man demands constructive sympathy.

All about us are conservative and liberal churches. This classification is too general; rather let us say that all about us are people more or less clear in their theological positions, but all of them sharing the experience of life.

"Toiling, rejoicing, sorrowing.  
Onward through life they go."

Oh, husbandman, here is your garden. God forbid that you should despoil the trees and plants or that through indifference you should suffer the weeds and thorns to choke out the good. God grant you the sheaves and the fruitage.

Oh, lover of men, learn from our gracious Saviour, who fulfilling, but never destroying, established the kingdom of heaven in the hearts of men.

## Some of the Pastors of Pittsburg Churches



W. G. Winn.



H. M. Hale.



C. H. Frick.



Lawson Campbell.



S. E. Brewster.



Howard Cramblett.

## Brief Description of the Pittsburg Churches

By C. A. MacDonald

## LIST OF PITTSBURG CHURCHES AND PASTORS.

Beechview—Robt. Latimer.  
 Bellevue—Wm. Ross Lloyd.  
 Braddock—E. B. Quick.  
 Carnegie—O. H. Phillips.  
 Crafton—H. M. Hale.  
 Dravasburg—W. H. Pittman (supply).  
 Duquesne—Percy Davis.  
 Homestead (For.)—B. S. Keussek.  
 McKeesport—Howard Cramblett.  
 McKees Rocks—C. A. MacDonald.  
 Pittsburg First—W. Garnett Winn.  
 Pittsburg Central—C. L. Thurgood.  
 Pittsburg East End—J. R. Ewers.  
 Pittsburg First N. S.—Wallace Tharp.  
 Pittsburg Herron Hill—J. D. Dabney.  
 Pittsburg, Knoxville—Fred M. Gordon.  
 Pittsburg, Observatory Hill—W. C. Crierie.  
 Pittsburg, Sheraden—J. A. Joyce.  
 Pittsburg, Squirrel Hill—Charles E. Gies.  
 Pittsburg, Fourth—F. Wright.  
 Pittsburg, Shady Ave.—W. H. Weisheit.  
 Turtle Creek—Thos. Hughes.  
 Wilkinsburg—G. W. Knepper.  
 Homestead—D. R. Moss.

First Church, Allegheny.  
(Now North Side.)

This is the Old Mother Church, of which Dr. Wallace Tharp has been pastor for the past six years. It is the largest of our Pittsburg churches, and has a membership of 1200. This great old church is aggressive in all lines of activity. The Sunday-school has an average attendance of more than 400, with large men's and women's Bible classes. These have been built up by Dr. Tharp during the last year. There is a good auxiliary of the Christian Woman's Board of Missions, and a fine Ladies Circle. The church supports its own missionary on the foreign field.

## East End.

J. Ray Ewers, Pastor.

Located in the midst of Pittsburg's most aristocratic people, the East End Church has been doing a work that few churches have been able to do. Until the coming of J. Ray Ewers, September 1, Bro. J. G. Slayter had led them into larger things for some four years. They are thoroughly alive in missionary work. At the present time they support Alfred W. Place in Japan. This is the church home of Samuel Harding Church and Senator Oliver and Dr. Evans. A great men's Bible class has been built up in this, the most aristocratic section of Pittsburgh (a proof that all classes of men love to study

the Bible when approached in a manly way). Much is expected of this church with the coming of their new pastor from the splendid

John A. Jayne.  
Chairman of the Publicity Committee.

work which he was doing in the First Church, Youngstown, O.

## Knoxville.

Fred M. Gordon, Pastor.

This is the liveliest and most up-to-date church in Pittsburg. Seven years ago this was not so. But since Bro. Gordon's coming at that time they have gradually grown. During this time their beautiful and splendidly equipped building has been erected. Theirs is the largest of our Pittsburg Bible schools. The average attendance reaching almost 500—over 100 of these are in the Bethany Bible class taught by the pastor. Their C. W. B. M. Auxiliary deserves special mention. This live wire pastor is chairman of the entertainment committee. No one need fear but that the 50,000 delegates will be most graciously entertained.

## Bellevue.

Wm. Ross Lloyd, Pastor.

This is the church that A. W. Place left to go to Japan as a missionary. Since that time Brother Lloyd has been their pastor. This church and Knoxville have somewhat similar surroundings as the East End Church. Since his coming a great men's Bible class with actual attendance of from seventy to eighty has been built up.

In the size of both its membership and Bible school this is the third largest of our Pittsburg churches. They have one of the best C. W. B. M. auxiliaries in Western Pennsylvania.

## Central.

C. L. Thurgood, Pastor.

Brother Thurgood is the oldest pastor of our Pittsburg churches, both in age and in number of years of service. He has been with the Central Church for the past fourteen years. In this time he has seen many of their people move from the down town district to places farther out, where they are now leading the work in some of our younger churches. Bro. Thurgood, eternally busy, has been able to meet the problems of a down town city church as few could have done. Along with their regular work they have done much social settlement work. Surrounded by 10,000 Jews, they have a noble band of young people and many good missionary givers.

## First Church, Pittsburg.

W. S. Winn.

Now known as Hazelwood. W. Garnett Winn is the hard-working pastor. He has been with the church for the past three years, coming direct from Bethany College. The church is now doing a thorough up-to-date work in all lines of service. Their activity in missions and Bible school work deserve special mention. Bro. Winn is chairman of the usher committee of the convention.

## Wilkinsburg.

Geo. W. Knepper, Pastor.

For a church to lose thirty Bible-school teachers, five superintendents, and scores of members by removal on account of the panic, and yet to be in better condition than two years ago, shows that both pastor and people have been eternally hustling. This is the history of the past two years of the Wilkinsburg church. Few men could have placed this church where it is now as has their consecrated and energetic pastor. They are thoroughly alive in all lines of work, especially in their missionary activity. Bro. Knepper is chairman of the pulpits supply committee for the convention.

## McKees Rocks.

C. A. MacDonald, Pastor.

The present pastor has been with this church for about three years. During this time the work has steadily grown. Their special work is in the Bible-school. In the past three years it has grown from less than

100 to fourth in size of the Pittsburgh churches. A large men's Bible class (Baraca) was built up and a class of Italians was taught English by the pastor. Bro. MacDonald closes his work November 1 to enter the field as Bible-school evangelist. He will have charge of the Bible-school exhibit at the convention.

#### Belmar

*John A. Jayne, Pastor.*

This church has a splendid building and parsonage combined, located in one of the best resident districts out beyond East End. It is a young church with great possibilities. Besides his pastoral work, Bro. Jayne preaches to thousands of people by his illustrated page in one of the leading Sunday papers of the city. He is chairman of the publicity committee of the convention. Through his work with all the leading papers of the country during the past three months, at least one-half of the people of the United States have had a chance to know of the great centennial movement, reading of it in their own home papers.

#### Crafton

*Holly M. Hale, Pastor.*

This church dedicated their new \$15,000 church building a little over a year ago, while Chas. H. Frick, now of Wilkesbarre, was pastor. Their present pastor has been with them since last spring, but is getting a good grip on the people. Crafton is a small city in itself where many of the professional and clerical men of Pittsburgh live. The work is very young, but growing.

#### Squirrel Hill

*Chas. E. Gies, Pastor.*

Squirrel Hill is one of the nearest churches to the convention halls, being just beyond the Schenley Oval and the Golf Links. Lawson Cambell has been their faithful and hard-working pastor for the past three years. He recently closed his work there and on September 1 Bro. Geis of Willoughby, O., became their pastor. Their Primary Department in the Bible-school has been for a long time one of the best in the city.

#### Fourth Church

*F. A. Wight, Pastor.*

Of all our churches that have held struggles this one has had the most. But they have won out each time and now are enjoying a season of prosperity. The church is but about six years old.

#### Homestead

*D. R. Moss, Pastor.*

The present pastor has been with this church for about one year. During this time they have not only carried on their regular work, but assisted Bro. Keussef to establish a church among the foreigners. The pastor taught English to a class of over forty Russians. He is assistant chairman of the entertainment committee.

#### Braddock

*E. B. Quick, Pastor.*

This is one of the oldest churches in Greater Pittsburgh. It has many of the old reliable members still living. Their present pastor has been with them only a short time. He came to them from a successful work at Dravasburg.

#### Carnegie

*O. H. Phillips, Pastor.*

The Carnegie church is now enjoying a season of prosperity. It owns its own building and has grown into a good church. They are at present pushing the Bible-school. Bro. Phillips is chairman of the music committee

for the convention. He is busy getting the choirs together for the convention chorus.

#### Calvary

*W. H. Weisheit, Pastor.*

Some two years ago this church burned its mortgage on its building. A few months afterward the present pastor was called. Since that time the work has slowly grown until now their building is none too large. This church is noted for its large number of boys in the U. B. B. A., due to the efforts of the pastor.

#### Observatory Hill

*W. E. Cerie, Pastor.*

This church is in better condition than for a long while, due to the efforts of Bro. Cerie, who has been with them for the past year. The work is very hopeful.

#### Duquesne

*Percy Davis, Pastor.*

This church came very near being lost about two years ago. But Bro. Davis, a

ministry and is destined to become above the average.

#### Sheraden

*J. A. Joyce, Pastor.*

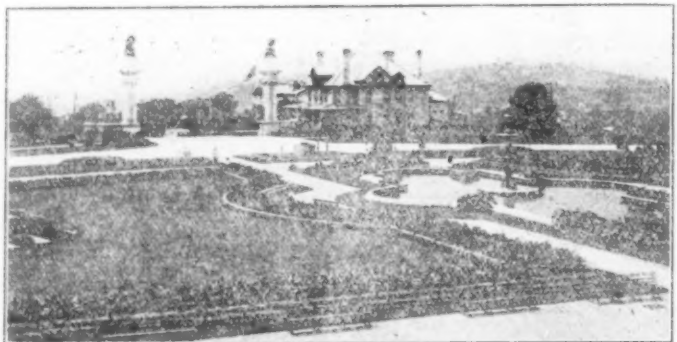
This is our youngest church in Pittsburgh and the only one that is yet without its own building. It is less than two years old, but already has its lots secured and a building fund started. They are planning to have their own church home before another year.

Other churches just outside of Greater Pittsburgh are Turtle Creek, Thos. Hughes, pastor; McKeesport, Howard Cramblett, pastor, and Dravasburg, Bro. Pathuon of Australia supplying.

#### Beechview

*R. S. Latimer, Pres. W. P. C. M. S., Pastor.*

This is one of our churches that has had a building enterprise on for the past year. They are still worshipping in the old building. They expect to be able to complete their fine new building in the near future. They are located in a growing resident district: Bro.



Highland Park.

Hiram College graduate, who was holding a clerical position in the city, volunteered to keep them out for a while. The result was that Bro. Davis is now their pastor, giving all his time to the work. They have had some 100 additions and all lines of work are in good condition. The best thing of it all is that their pastor has given himself for the

Latimer has been our faithful president of the W. P. C. M. S. for twenty-one years. In that time he has attended all forty-three of our Western Pennsylvania conventions and missed but seven of the regular monthly board meetings. He is a business man that always finds time to do the Lord's work. He has seen most of the Pittsburgh churches started and helped to care for all of them in their infancy.

## Centennial Bulletin

By John A. Jayne

This is the last letter, but two, of the Publicity Man to the thousands of Disciples throughout the United States, relative to the preparation for the convention. In a brief two weeks, we shall be right at the portal of the great Centennial convention. Right at the doors of that great religious event for which, as Disciples of Christ, we have been planning, preparing and praying for the past four years.

It is well that we should stop for a moment and think relative to the convention and what it means. In addition to the convention proper of our various missionary organizations we are coming to a great celebration of the beginnings of the work of reformation inaugurated by Thomas and Alexander Campbell, 100 years ago. As we study the growth and development of this movement it may be said of us, as Bildad said to Job in the olden times, "Though thy beginning was small, yet thy latter end should greatly increase."

From a simple little church in the hills of Pennsylvania there has gone forth an influence that has girdled the earth and shaken it from center to circumference.

We have been raised to the end that we help raise others. The measure of our loyalty

to the plea of the fathers is the measure of our prosperity today. Whatsoever we have gained has been gained at tremendous cost, great sacrifice and heroic work.

We are coming to this Centennial, not that we may felicitate ourselves, not that we may receive the congratulations of others, but that we may show to the world that the realization of the prayer of Christ, "That they all be one," is not an impossibility, that when a body of Christian people persistently and determinately take the New Testament as their only guide and rule for faith and practice and remain loyal to its teachings, they shall receive the blessing of God, the approval of their own conscience and the commendation of all of those to whom Christ is more than church, creed, or custom.

At this writing, it looks as though the expectations of the most sanguine relative to numerical strength of the convention would be more than realized. There is every reason to believe that there will be 50,000, if not more, in attendance upon its various sessions. With such a host coming together in the spirit of prayer and praise to God "The Giver of every good and perfect gift," with a due recognition of its opportunities and



obligations, there can be but little doubt that when this host shall be distributed to its homes there will come all through the land a great moral and spiritual uplift such as has never before been known in America, and which, in spirit and in power, will hark back to that glorious day in the first century when a mighty host of the people were gathered together, and Pentecostal blessings

send in the registration fee of \$1.00, which entitles you to the program and to the badge. As there are but 20,000 programs ordered and as there are at least 25,000 Disciples in western Pennsylvania alone, you will see the advisability, if you wish a program, of registering for one at once. Upon receipt of your registration fee a certificate will be mailed you which will entitle you,

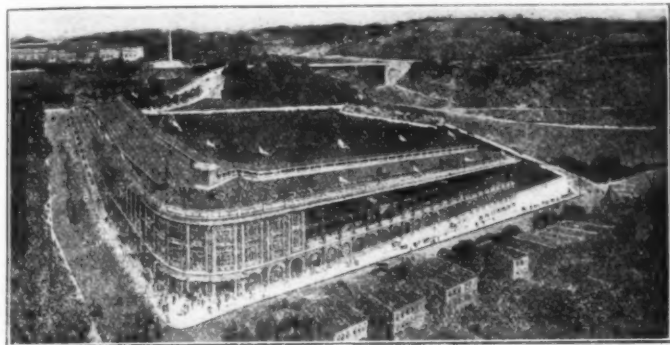
of the convention itself, therefore every Centennial preacher should take, as his motto, this: The best that is in me for Christ and the church in which I am to preach.

#### The Men's Parade

On Monday, the 18th of October, at 7 p. m., occurs the great parade of the Brotherhood. It is confidently expected that there will be more than 5,000 men in line. The parade will be reviewed, in all probability, by Gov. Stuart of Pennsylvania, Senator Oliver of Pennsylvania, Mayor Magee of Pittsburgh, and a great host of people who will be assembled to witness what promises to be a remarkable demonstration.

#### Some Things Relative to Railroad Rates

The railroads have made good concessions as regards rates to delegates to the convention. The Southeastern Association has made a rate of one fare and one-fifth to Ohio River points. The Central Association has made a rate of a fare and a half, while the rate from the Pacific Coast by way of St. Louis, is \$86.75, or by way of Chicago \$88.50 for the round trip. Every passenger agent in the entire country has been furnished with a schedule of rates and all that is necessary for anyone, expecting to attend the convention, to do is to make inquiries of their nearest agent and he will gladly give them the exact cost of car fare. Do not hesitate to ask your nearest agent relative to this



Forbes Field

came to all, who had long continued in prayer and to all who heard and accepted the truth.

As Brother Warren, the Centennial secretary, has well said, "This should be a time of heart searching, range finding and join girding." It should be a time of new concentrations, new ambitions and new visions of larger and better work. If we come to this convention in this spirit, vaunting not ourselves of the past, but humbly thankful for what we have been permitted to achieve, devoutly determined to rise to larger and better things, then for us and for the world the convention will be a blessing. May God grant that in this spirit we shall come to the convention.

#### Another Word Relative to Registration

If you have not already made your reservation of rooms, please do so at your earliest convenience. You will find it greatly to your advantage to be able to proceed at once to your home, during the convention period. Those who register in advance will be located nearest the convention hall. Assignment cards are now being sent out to all who have secured their rooms in advance. All that it will be necessary, for those holding assignment cards to do, upon arriving in Pittsburgh, will be to go to the information booth in the station to which they come and receive definite information relative to the car line that they take to get to their

when you get to Pittsburgh, to a program, and if through any circumstance of life, you are unable to come to the convention, one will be mailed you together with the badge.

#### A Word as to Exhibits

The exhibits of the Centennial convention promise to be the most remarkable of any ever presented in any religious gathering of the world. Forty societies and colleges have already reserved space for these exhibits. The great space under Forbes Field, together with a large hall 50x100 in Carnegie Institute, has been reserved for these exhibits. They will represent our various missionary enterprises in all of their varied forms. Through the media of historical exhibits our growth will be made manifest and by the presentation of much interesting matter the work of our colleges will be made known. The exhibit alone carefully studied will more than repay one for the trouble and expense of the trip to the convention.

#### Pulpit Supply

Brother George Knepper, chairman of the Pulpit Supply committee, wishes it definitely



Schenley Hotel

as he is there to answer your questions and give you all the information you desire.

#### Convention Pointers

The reception tendered by Mrs. Dr. Evans, to the old students and friends of Pleasant Hill Seminary promises to be one of the interesting events of the convention.

Brother Wallace Tharp of the First Church of Allegheny, has charge of the communion service. The arrangements made will conserve all the solemnity and sacredness of this ordinance and add the crown of the century and the fellowship of the 50,000 participants.

W. Garnett Winn, of the Hazelwood Church, will be glad to receive the names of all who will act as ushers at any or all of the meetings of the convention.

Finally brethren, please register for your room as quickly as you can, remembering that this service is free of charge and please send in your Centennial dollar, thereby being assured of receiving a program and a badge.

Trusting that I may have the privilege of greeting you face to face at the convention and praying God's choicest blessings upon you and your inspirations, I am,

Sincerely yours,

John A. Jayne,  
Chairman Publicity Com.



The Pittsburgh Zoo

place of entertainment. Remember this, that this registration for homes is absolutely free of charge and it will be made for you if you send in your name, whether you register for the program and badge or not.

#### Another Word Relative to the Program and Badge

If you wish to be absolutely certain that you will receive a program and a badge for the convention it will be necessary that you

announced that all preachers, who are asked to supply in Pittsburgh pulpits on Centennial Sunday, are expected to present their best life message. Pittsburgh pulpits are occupied by an educated, resolute and consecrated ministry. The people are accustomed to good preaching. Through the pulpits, on Centennial Sunday, we expect to be able to reach a great host of people of all denominations who will be but little interested in the work

#### THE DAWN OF EVERY DAY

With faint, far buglings in the noble east,  
I hear the herald of the struggling day,  
Calling each man to victor's earnestness,  
To bring in truth the dream of yesterday.  
—William Nathan Moore, in the Outlook.



### Miss Butterfly's Party

NANCY BYRD TURNER.

Miss Butterfly sent word one day to all the garden people,  
That she would give a social tea beneath the hollyhock.  
A robin read the message from a slender pine tree steeple—  
A note that begged them sweetly to be there by six o'clock.  
They came a-wing, they came a-foot, they came from flower and thicket;  
Miss Humming Bird was present in a coat and bonnet gay,  
And portly Mr. Bumblebee and cheerful Mr. Cricket,  
And tiny Mrs. Ladybug in polka-dot array.  
There were seats for four and twenty, and the guest of honor there  
Was a gray Granddaddy-Long-Legs on a little mushroom chair.

The table was a toadstool with a spider-woven cover;  
The fare was served in roseleaf plates and bluebell cups a-ring—  
Sweet honey from the latest bloom, and last night's dew left over,  
And a crumb of mortal cake for which an ant went pilfering.  
A mocking bird within the hedge sang loudly

### A Joke on Donald, Aged Seven

BY FRANCES M. FOX.

When Donald was a little fellow, he longed to be seven years old. He says he can still remember when one, sometimes two, of his five aunts would insist upon holding his hand when they were walking on the street. From the time he was three years old he wished to go alone and not be treated like a baby. Aunts are not so apt to make a little boy feel uncomfortable by too much coddling and petting. Donald was five when he tried his best to see a fairy. He intended to say: "Kind fairy, grant me one wish. Prithee, turn my five aunts into five uncles." By the time Donald was seven he didn't believe in fairies. In spite of all his watching he had never seen one and his five aunts were five aunts still. They had promised though, that when he was seven years old they would never forget and say "Our baby," when speaking of him. They agreed also to have more courage and not to shiver every time he climbed a railing or turned a summersault on the lawns. When Donald did bump his head or hurt his toe he never knew which aunt would suffer the most.

At last when Donald was seven years old and three days, the aunts rented a cottage by the seashore. This cottage was in Long Beach and the sea was the Pacific Ocean. Donald straightway wished to go swimming.

"I am seven years old," he insisted.

"You would be drowned in the surf," objected one auntie.

"He is too little to go alone," declared another.

"Let's take him in the plunge at the bath-house until we all get used to the water," suggested auntie number three.

"Would you like that, Donald?" inquired the youngest auntie. "Little boys and girls seem to have such good times in the pool."

"And we would all be in the water with you to take care of you," added the fifth auntie.

Donald pushed his cap back on his curls, put both hands in his pockets and again reminded his aunts that he was seven years old and no longer a baby.

"I want to go in the plunge like other boys," he declared. "I want to go in swimming all alone."

"But you can't swim," murmured one auntie.

Donald kicked at the sand and looked cross. The five uncles would have understood. They would have said, "Why don't you go for a swim, sonny? A boy your size ought not to be walking on the sands dressed in a white suit on Saturday afternoon when so many other boys are in the plunge."

Suddenly one of the aunties laughed and suggested something in low tones to the others. Donald heard only the last of her remarks. "It will be perfectly safe because the swimming instructor is always right there."

"We are going to let you go in the pool alone, Donald!" exclaimed the youngest auntie.

At first Donald couldn't believe in the truth of his good fortune. He went into the bath-house with his five aunties like a boy in a dream. They bought him a ticket and he walked alone through a gate. He could hear children laughing and talking as they splashed in the big pool of warm salt water below the railing.

Five aunties watched the little fellow get a towel at one window, his bathing suit at another. The last the aunties saw of that tiny boy before they went to the gallery overlooking the pool, was when he disappeared in search of a vacant dressing room. He did look so like a baby in that big bath-house. The aunties straightway felt that one of them should have bought a ticket that she might have gone with Donald through the gate to the dressing room; in fact they began to worry from the minute they lost sight of their darling's golden curls.

Five minutes passed; ten minutes, and Donald failed to appear. The aunties saw other small boys go down the steps into the water in the shallow end of the pool. Among the number was not a child so pretty and graceful as Donald. The aunties could scarcely wait to see that little figure paddling around in the water. Another ten minutes passed and no Donald ran down the steps into the plunge.

By that time five aunties were frightened. They remembered that the little boy wished to go swimming in the ocean. Possibly he had slipped through the gates in his bathing suit and had gone straight into the surf. Three aunties immediately went out on the sands to search for Donald, leaving two to watch the pool.

Sure enough! Away out in the surf, two men were holding between them a small boy; holding him so high the waves as they broke missed his golden head although salt spray must have dashed in his face. Three aunties straightway began calling and motioning for

the child to return. The men heard nothing above the roar of the surf, and the child paid no attention to signals. At last, a girl who was going in bathing agreed to tell Donald Morrison to come ashore. She returned laughing, with the news that Donald Morrison was not the name of the boy the aunties wished to claim.

That was the beginning of a frantic search for a small golden haired child in a red bathing suit. Every one on the sands was questioned in vain. The bath-house was searched from gallery to basement. The swimming instructor comforted the terrified aunties saying positively that no such child had fallen into the pool.

At last a policeman was called. The policeman knocked at every dressing room door saying in loud tones, "Donald Morrison."

When the aunties were so frightened they could scarcely stand, when the crowds in the bath-house and on the sands were full of distressed sympathy, who should walk through the gates but little Donald with his bathing suit and towel over one arm.

At first the child tried to be dignified as became a lad of seven; but finally he broke down and sobbed bitterly in the arms of five aunties.

"I—I couldn't get into my bathing suit alone," he exclaimed. I got all undressed and then it wouldn't go on and I tried and tried and wouldn't give up. Then when I looked through the keyhole and saw the policeman on the other side I thought I better get my clothes on."

"But, Donald dear," remonstrated one of the aunties, "why didn't you answer when the policeman called your name? Why didn't you unlock your door and come out?"

Donald's eyes grew round as saucers. "How did I know what he wanted me for?" was the reply.

"To be sure," murmured one of the aunties. "Now, dearest, do you still want to go swimming alone?"

The small boy laughed through the tears. "Yes, I do," he maintained, "but I don't want to get dressed alone."

Thus it happened that five aunties bought tickets that they might all go through the gate to help a small boy get into a certain red bathing suit. They did not follow him to the steps leading into the water, nor insist upon holding his hands as he descended.

When at last Donald appeared in the plunge, spectators in the gallery clapped their hands for joy, while five aunties looked too proud and happy to be allowed to sit in a group. They should really have been scattered through Southern California to brighten five corners with their smiles, instead of one.

Before the season was over Donald learned to swim as he became the only nephew in charge of five aunties who might some day be shipwrecked among the south sea islands.

"A health to our future—a sigh for our past,  
We love, we remember, we hope to the last;  
And for all the base lies that the almanacs hold,  
While we've youth in our hearts we can never grow old!"



## One Kind of Boy

SARAH H. SUTHERLAND.

He was just a little fellow,  
Yet not like the boys, not quite;  
For his shoes were neatly polished,  
And his hands were clean and white;  
He'd no specks upon his trousers;  
He'd no buttons off his coat;  
He'd no wrinkles in his stockings;  
Twas his hair was neatly parted,  
No mere string around his throat.  
He was just a little fellow,  
Like a thousand, one would say.  
Yet I noted two things different  
As he stood in the doorway.  
No germs shall soil this love of ours,  
Put on, I pray, a sterilized glove  
Before your hand I take.  
Nor menace its fair charms,  
And so I do not bring you flowers—  
Their pollen often harms.

We know the difference between  
Bacteria and bliss,  
So give me now, my lovely queen,  
An antiseptic kiss.

—Grand Rapids Press.

## The Unconsidered Minutes

BY MARY H. KROUT.

The world is full of people—both men and women—who meant to do many things "if they only had time." Useful reading, improving study, works of charity and public benefit have all failed of accomplishment from alleged lack of time. And yet a great deal might have been accomplished by simply using the odd minutes that were thoughtlessly frittered away.

Very few people, if any, can claim uninterrupted days—those being meant, of course, who are mentally and physically capable of performing worthy tasks. The man of business has a thousand calls upon his time in the course of the day, many of them trifling, but none the less stealing his time, with others which demand the closest attention and concentration. The mother in the house is occupied through most of her waking hours and often those that the rest of the world devotes to sleep.

The working woman, engaged in shop or office, or independently in a profession is also hard-pressed for leisure. Yet it has passed into an aphorism that it is only the busy people who can be relied upon to do things, and to do them promptly and well. The first requisite, after natural or acquired qualification, for the accomplishment of good work is system. Nothing worth while was ever done in haphazard fashion, "any way to get through it," or when the spirit moved one. Such methods invariably betray the erratic mind, wherein all is confusion, and which is incapable of clear, practical planning and execution—a species of mental rag-bag. A busy professional woman who never seemed hurried or flurried once said: "I never go down in town shopping—business that I detest—that I do not plan every step of my movements beforehand—to go to such and such a place first, because it saves doubling on my track, to make purchases in the same place, as much as possible, and I provide myself beforehand with a written list, so that nothing shall be overlooked and necessitate a second round for some forgotten item." All this is very simple, and within the scope of every woman. Her own time is saved, and that of the hard-worked clerks with whom she deals.

When the same woman must buy a new gown she proceeds in the same methodical manner. She first decides upon the fabric, then the color and the price which the material should cost, with suitable trimmings and findings. This is all arranged at home

beforehand, and clerks are not harassed and imposed upon by being forced to pull down bolt after bolt of goods, to be rejected one after another, the purchaser becoming more and more undecided as the inspection goes on. Having thought it all out at home, she sticks to her decision, and getting a purchase ticket when she reaches the shop, she goes from department to department, selects what she knows she wants, orders it sent home, pays the sum total at the cashier's window, and the business is concluded. It may be urged that she may probably not be satisfied with such an apparently hasty method of buying; but she is. She has made her choice in advance, and the chances are that she will be far better pleased than one who changes her mind a dozen times and then goes back, still undecided, to her first choice.

This model shopper when the gown is bought plans the making with equal forethought. She selects a design which she thinks is suitable to her age and figure, and the use to which the dress is to be put—whether for street, or house wear. This decided, she consults the dressmaker and there is for that often hardly-used person no aggravating alterations which swallow up all the profits that she might expect from her labor. "If all women were like you," she was wont to remark to this model customer, "my business would be simple and easy" and yet the model patron has done only what other women might do.

The complaint of the incapables usually is "that they haven't an idea as to what they want." They have not, because they have never cultivated the art of thinking for themselves. In their self-indulgent mental inertia they have grown accustomed to putting their burdens on the shoulders of others—making others do the thinking they could easily do for themselves.

In the vexed question of dress there are a few simple principles, which, observed are of great help:

For example, the tall, thin woman should avoid perpendicular lines, and the stout woman those that are parallel, and both glaring colors and conspicuous figures. The colors chosen should depend on the age, the complexion and the use to which the gown is to be put.

Regard for all these apparently minor points is not only a means of saving time, but nerves and temper.

In a well ordered house Monday, where it is at all possible, the duties of each day of the week are all mapped out beforehand. Working to this simple program, time will be made for much reading and much pleasant recreation, both of which are accomplished with difficulty where there is no plan, no fixed time for anything, and nothing is in its place.

The woman who had the widest knowledge of the Victorian poets and those of the preceding era—Milton, Coleridge, Keats and Shelly, was the mother of eight children, all of whose clothing she made, a finished cook, a skilled nurse and widely read in general literature, supervising in a large degree the education of her family. It goes without saying that her housekeeping was not carried on by the happy-go-lucky miss rule.

Charlotte Bronte was substantially self-educated, and with the care of an exacting father, teaching in the Sunday-school, working in the parish, helping in every department of housekeeping, we are told that her French grammar was propped up before her as she made the bread. Livingstone learned Latin, in odd minutes, while working at the loom, and in his old age, Dr. Weir Mitchell, after establishing a world-wide reputation as a specialist on nervous disease, has made a literary reputation that might well be the envy of men who have devoted their entire

energy to the profession of letters alone. Each and all realized the value of what to the unthinking would have been unconsidered minutes. And they are but examples of other thousands who have excelled and succeeded from the same cause.

## About People

—John R. Bradley, who supplied the funds and equipment for Dr. Cook's expedition to the North Pole, is the silent partner of his brother, E. R. Bradley, who is a well known race horseman and gambler. The brothers own a big-South Side family hotel in Chicago, a tailoring establishment and gambling houses at Palm Beach and other Florida resorts. J. R. Bradley has hunted in all parts of the world and his career as a hunter probably has not been surpassed by an American. He has been called "the greatest amateur big game hunter in the world." To scour the African-jungles it cost him the sum of \$20,000.

—John W. Gates, mining operator, has just given Rev. Foster who married him forty years ago, at St. Charles, Ill., a check for \$1,000. When Mr. Gates was married in the Methodist Church in the little town to one of the girls in the Sunday-school he gave the minister a \$5.00 fee and this last donation was to make up for it.

—Prince Osman Abdul Razik of Cairo, Egypt, the third son of the Khedive, is in this country. He will study agriculture at the University of Michigan.

—Henry M. Hoyt of Pennsylvania, who has been solicitor general of the United States since 1903, has been made counsellor of the state department, an office created in order that Secretary Knox might have the benefit of Mr. Hoyt's advice in state department matters.

—Nathan Strauss, the great New York philanthropist, on August 31, made an appeal to the International Medical Congress in session at Budapest to save the babies from tuberculosis and other infectious diseases that are often carried in milk. Mr. Strauss, during the last eighteen years, has cut in half the infantile death rate of New York and other cities by pasteurized milk.

—United States Senator W. P. Dillingham of Vermont, chairman of the immigration commission, has gone to the Hawaiian Islands. He will make an investigation of immigration conditions in the islands with a view to recommendation for future legislation by Congress.

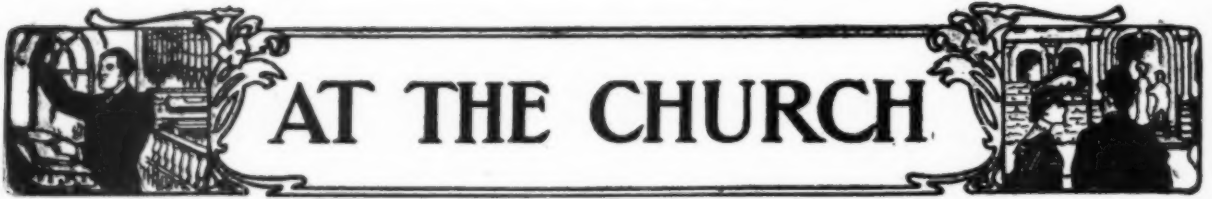
—George Cabot Ward, auditor of Porto Rico, has been appointed secretary of Porto Rico, to succeed William F. Willoughby, who has been elected president of the executive council. Gov. Regis M. Post, at the request of Representative M. E. Olmsted, chairman of the committee on insular affairs, is consulting the business men and political leaders at San Juan, P. R., with regard to the advisability of amending the Foraker act at the coming session of Congress.

—United States Senator Nelson W. Aldrich of Rhode Island, chairman of the national monetary commission, which was appointed by Congress last year to improve the currency system of the United States, has sailed from New York, for Europe on the Amerika in the interest of the commission. His principal object, according to an authoritative announcement, is to complete arrangements heretofore made for information regarding the monetary system in Italy.

—The Duke of Newcastle has arrived in this country with the intention of making a two months' tour. He has heavy mining and timber interests in the Northwest and Canada. The Duke declared the British woman's-suffrage movement a foolish one.

—Mrs. Theodore Roosevelt and her children are in France. They have been making a tour of the province of Touraine.





## Sunday School Lesson

### PLOT AND RESCUE.\*

One of the inherited rights which came to Saul of Tarsus through his birth in a free city or of free parents was that of Roman citizenship. It conferred special favors on a man, especially, the right of immunity from all legal penalties, unless convicted by due process of law, and the right of personal appeal to the emperor if accused of serious crime. Paul did not fail to appreciate this honor, but he rarely used it for his own advantage. Twice, however, he felt that the cause he represented warranted him in claiming his Roman privileges, once when he was about to be scourged in the castle of Antonia at Jerusalem, and once when the Roman governor, Festus, at Caesarea, was about to remand him to prison for further and needless confinement.

#### The Roman Citizen.

There is something exciting about that scene in the tower. Paul had just been rescued from the howling mob of Jews who sought his life. As he was taken into the castle the commandant ordered him to be scourged, on the theory that only thus would the prisoner tell the truth. Having given this order, he left his subordinates to execute it, and went his way.

But as they were binding Paul to the pillar of scourging, with bared back and wrists aching with the severity of the thongs, Paul said quietly to the captain in command, "Is it lawful for you to scourge a Roman citizen who has been convicted of no crime?" The centurion started up, alarmed by the question, for it was a high offense to mistreat a Roman citizen. Such men bore the nearest approach to a title of nobility in the empire. "Are you a Roman?" said he, looking perhaps with some astonishment at Paul's ordinary garments. "I, too, am a Roman citizen, but I purchased my franchise with a great sum." "Not so with me," said Paul, "for I was free born." It was a claim that no man would have dared to make had it not been true, for the penalties for perjury in this regard were as heavy as those for the unjust treatment of a free citizen. He therefore went to report at once to the commandant, and this man, learning the facts, hastened to countermand his orders, and to direct that Paul be treated with courtesy, though still a prisoner.

#### The Council Chambers.

The next scene was before the sanhedrin, the ruling body of seventy, before which Jesus and Stephen had already appeared. They claimed the right of judging Paul, and while the Roman officers kept him in their charge, they were willing to grant the Jews such favors as they could. More than this, they hoped that the hearing would throw light on

the evident hatred of the Jews toward Paul, and thus aid in securing the ends of justice. So the apostle was brought down from the tower to the hall of justice, where the council was accustomed to sit. Here, when charges were preferred against him, Paul began his defense of the new career on which he entered as a Christian, by saying, "I have lived before God with perfect conscience until this day." Paul might well have made that claim for his whole life, no doubt, but it was of his recent career in the service of Christ that he spoke. Angered by such words from a man he deemed an apostate from the faith of Israel, the high priest, Hanan or Annas, ordered an officer to strike Paul across the face. On a similar occasion Jesus had said to the priest, "If I have done evil, tell me what it is. But if not, why do you order me to be struck?" But Paul had all the fire and passion of resentment in his soul. It was not possible for him as yet to rise to that high plane of forgiveness on which the Master lived. In stinging words he denounced the priest for his command, and then when they reminded him that it was the highest magistrate whom he was addressing, he burned his rebuke still deeper by saying, in half ironical apology, "I had no idea it was the high priest who could give such an order. One must respect the office of a ruler, even as the scripture says."

#### Pharisees and Sadducees.

In some manner Paul was already aware that the body before which he stood was sharply divided in its sentiments on many questions, because part were Pharisees and part Sadducees. Into this breach he determined to drive whatever weapon he could find, and the most obvious point of conflict between the two factions was the question of the resurrection. It was not, of course, the Jewish doctrine of physical resurrection with which Paul was in the least concerned. It was the far more impressive truth of the Resurrection of Jesus to the defence of which he was set. But the word was enough to start the ancient feud between the two parties, and for the time the Pharisees found themselves in the unhappy predicament of having to champion the cause of the Apostle whom on every other ground they hated. The clamor grew fiercer, and each side tried to get Paul in its possession, the one for defence, and the other for hostile outrage. The Roman captain said that no good could come of such a scene, and that no light was to be thrown on the prisoner's life and purposes by its continuance. So Paul was taken back to the castle, and the Jewish partisans were left to their war of words.

#### The Vow of Murder.

His fanatical enemies now said that they were making no headway against him. It was useless to bring accusations against him before a Roman court, because they had no complaint that would stand the test of scrutiny. To bring him again before their own council was to invite a repetition of their recent experience in which Paul had taken

advantage of their dissensions to defeat their purpose. There was but one thing to do if they would rid themselves of such a man. Assassination offered the fairest hope of success. They could not reach their enemy in the castle. To wait till he was taken to the provincial Roman capital at Caesarea was to miss their chance. Somewhere on the streets of Jerusalem the attempt must be made. So they petitioned the Roman official to bring Paul again before the council for further hearing, and agreed, with a pact that bound forty of them to the effort, that nothing should prevent their success. They would not eat or drink till the business was finished, and Paul was dead.

#### Paul's Nephew.

Somewhere in the city, however, there lived a sister of the apostle. Perhaps it was at her home that he had lived during the years of his school life. It is probable that Paul's Christian career had separated him from the good will of his family. This was one of the sacrifices he made for the cross. Yet they had no mind to see him assassinated, however little they shared his views. In some manner that family had learned of the plot, and the son was sent with the sinister tidings to Paul. In this manner his life was saved. For when Paul turned his nephew over to the captain of the tower guard, it was but the work of a few hours to remove a state prisoner, threatened with death, from the perilous atmosphere of so fanatical a city. The horsemen of Rome threw themselves like a wall of fire about the minister of Jesus Christ, and he was taken by night to Antipatris, a town about forty-two miles northwest of Jerusalem, and from there to Caesarea. The two centurions sent in command of this little company bore the message of Claudius Lysias, the captain, to the governor, Felix, and soon the prison doors of the Roman guardhouse closed for more than two years behind the apostle.

### The Sin Argument

The argument is always in order, either in polite or in impolite society, as to whether sin is original or unoriginal, whether it is purely a matter of the individual or of the environment, whether it is hereditary or acquired, whether it is a question of seed or soil, whether it is germ or germane.

It would be a pity if the question were ever settled. So long as it is in a mooted state, fond mothers are relieved of the necessity of being confronted by inexorable science at awkward emergencies. When the black sheep of the family comes along, it is now a simple matter to place all the blame on environment, associations, or at least the father's side by the house, while still clinging to the family tree and hanging all the white sheep tenderly thereon.

Then, to speak subjectively, if the individuals themselves are what the world calls good, they may now modestly accredit it to their own noble struggles with an untoward environment, while if they are what the world calls bad it is very comforting to blame it on some rascally and paretic ancestor who flourished during the period of the Crusades.

\*International Sunday-school lesson for October 10, 1909, Paul the Prisoner—The Plot, Acts 22:30; 23:35. Golden Text, "I will say of the Lord, He is my refuge and my fortress; my God, in Him will I trust," Psalm 9:13. Memory verse, 11.

## Prayer Meeting

By Silas Jones

### THE DEPARTED LABORERS.

Topic, Sept. 29. Jno. 4:37, 38; Rev. 14:13.

Our attitude toward departed friends and co-workers discloses the quality of our lives. We can be selfish in grief as easily as in joy. The woman who neglects her children because her husband is dead or her husband because a child is gone, is not honoring the dead; she is showing that she does not understand her obligations. The man who becomes dissipated on account of the loss of his wife reveals the fact that he does not know what life means. He is thinking of his own comfort of body and mind rather than of his duty as a member of society. Then, there is the pessimist who knows of no virtue except that of the dead. He increases the burdens of the living by his stupidity and meanness which blind his eyes to the virtue before him. The very men he criticizes when they are living he praises when they are dead. It would probably do no good; but I think we ought to tell the men and the women who never see any good in the workers at their side that they are basely and meanly selfish and that their words of praise for the dead are disgusting to all sane people.

### True Apostolic Succession

There is a sort of apostolic succession which to many of us is absurd. We think of the primitive man's magic when we hear men talk about divine power being handed down through an unbroken line of popes or bishops. We cannot believe that the grace of God is bottled up in any such fashion as some suppose. To justify the ways of God to men it becomes necessary to denounce the attempt to make it appear that God can be found only in ways approached by church councils. But there is an apostolic succession in which every disciple of the Lord believes, and that is a succession of faith and good works. This generation has faith because former generations believed in God. The first disciples of the Lord awakened faith in those to whom they carried the message of life. Those who heard the apostles themselves became the bearers of the light of the gospel, and so the grace and truth which were in Christ have been declared unto us. We do not care a fig whether the bearers of life to us have or have not the stamp of ecclesiastical approval. Paul, Chrysostom, Augustine, Luther, Wesley, and Campbell are living forces in the church today because they put their own lives into the life of the church. We do not bother about their ordination. They are facts of spiritual history which cannot be ignored. We are their debtors. They rest from their labors, but their works remain and will remain to the end of time. But for them and a great company of disciples unknown to fame, some of them being our own pioneers and the builders of the congregations in which we received our spiritual training, we should be living in ignorance of God's almighty love.

### The Memory of the Just

What ought the memory of the just to mean to us? Lincoln has told us in his Gettysburg speech what the memory of patriotic soldiers ought to mean to a nation. "It is for us, the living, rather, to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us—that from these honored dead we take increased devotion to that cause for which

they gave the last full measure of devotion; that we here highly resolve that these dead shall not have died in vain; that this nation, under God, shall have a new birth of freedom; and that government of the people, by the people, for the people, shall not perish from the earth." It was a message of hope which the President gave to the nation that was struggling for its life. It was a call to service. It is not the monument we erect over our dead nor the eloquence of the

eulogy pronounced over them that shows the greatness of their services to the church, the state, and the home. The monument and the eulogy may express nothing more than our cheap pride. We declare our appreciation of the heroism of departed laborers by the earnestness and devotion with which we undertake the task which their labors have put before us. If our fathers lived well, they have left for us important work which we must do or prove ourselves traitors. In this centennial year our study of the past will be a farce if it does not help us to find our present duty and increase our willingness to do it.

## Christian Endeavor Lesson

By W. D. Endres

### TOPIC OCTOBER 3

Life Lessons for Me from the Book of Ephesians. Eph. 4:1-6; 25-32.

#### (Consecration Meeting.)

The Christian ideal for the making of a life is vital in its grip and direct in its bearing on the practical side. It gives the angle of approach to all of our duties and activities. Hence Paul's admonition that we "walk worthily of the calling." To speak literally and practically, it is to commit our lives to the cause of righteousness—right doing. This is the highest aim and its goal is in God. This was Jesus' aim and his life is the faultless example. Jesus, therefore, could say that "no man cometh to the Father, but by me." His way is to do right and there can be no other. Every cherished thought, every deed done, every task undertaken and every ambition entertained must be valued by the purpose to do right. According as they meet the requirement, or fail to do so, they are to be accepted or rejected. In short, this standard marks the boundary line of our activities. He who deliberately goes outside, for any reason whatsoever, is untrue to the name Christian, and unworthy of the calling.

But this goodness—this purpose to do right—must be both genuine and aggressive. No perfunctory service here. Agonized sorrow for wrongs done, punctual attendance upon the public services, giving of our means to the Lord's work, singing his praise with loud acclaim, and bowing humbly before Him in prayer are all important unless goodness characterize our thoughts, our words and our deeds. But let us also remember that real goodness is strong and not weak, active and not passive. It will turn the other cheek, but it will overturn the money changers and drive out the thieves as well. Goodness seeks to woo and win men to its cause, but it does not hesitate to tell the corrupt and the self-satisfied that they are fools and hypocrites. It is sentimental and humble, but it is also heroic and ambitious. It knows no limits save that of righteousness; its spirit is the spirit of conquest, and it is satisfied only when it has conquered all.

The practical bearing of such a regulative principle in our own lives is at once apparent. There is not a moment in all our conscious existence when we are free from its restraining power and its inspiring influence. It leads us, of course, to our places of worship, but it goes with us also to our daily tasks in the home and in the shop, in the school room and the counting house, in the sick room and the law court. It follows us into places of amusement and recreation, ever whispering to us, through our conscience, admonitions of freedom and restraint. Yes, it lingers with us still when we retire to our

chambers after the toils and the duties of the day are over, to speak its approval of deeds well done or frown a judgment upon a day misspent. And finally it waits to greet us at the waking hour of the morning to arm us and direct us for the duties of another day. Such is our calling. Are we worthy?

Such a life calls for heroism but not for display, and none short of real heroes have sufficient courage to live at such a moral altitude. Business these days is highly organized and young men and women by the thousands are holding positions of trust and responsibility. In many instances their salary is low—far too low—and opportunities for taking that which by law does not belong to them are abundant. And with strong desires to join their wealthy and more fortunate companions the temptation becomes intense. No moral coward will play the heroic part in such a tragic situation. Constantly every day, week after week, these temptations come, but just as many times and just as constantly this Christian ideal calls upon us to resist. Of this struggle the world does not know. For it there is neither bugle call nor battle cry. There is no host to join in combat. Such a life is not spectacular, but who will deny that it is profound? And he who lives such a life must have the elements of meekness and lowliness, forbearance, long suffering, and love. Of such is the body of Christ, of such is the Kingdom of Heaven.

## Furness Abbey

BY KATHARINE LEE BATES.

The treasure of the valley, red and tall  
They rise, those sandstone fragments, overgrown  
With fern and ivy and sweet blossom sown  
By pitying winds. From broken arch and wall  
The harebell glistens; nightshade thickets pall  
Bruised effigy and sunken altar-stone.  
What man rejected, Nature makes her own;  
Her comfort creeps where cross and pillar fall.

Still sacred, though in lieu of white procession  
Of chanting monks, the mossy shafts look down  
On children's blithe-voiced play; though robins nest  
In sculptured angel-wing and carven crown;  
Perchance more sacred, for the heart's confession  
Lies bare to Him, the heart's eternal Quest.



# THE FINDING OF CAMILLA

By Lucie E. Jackson, author of "Feadora's Failure," "For Muriel's Sake."

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## CHAPTER XIX (Continued)

### Pierre Falls Sick.

"I suppose I'll have to," she acknowledged reluctantly. "But," as she accompanied the doctor downstairs, "I'd a deal rather they'd gone further afore troubling me. It was all my lodger as made me take him in."

"What! you have another lodger?" said the doctor. "Come, 'The Robin's Nest' is looking up."

"It never rains but it pours," replied Mrs. Jones. "Not that I cares to have such lodgers as them," with a backward jerk of her head towards the room they had just left. "Now the front parlor gent is different altogether. A real fine gentleman and no mistake. He comes riding by yesterday afternoon with his horse so dead beat that he asks for a night's rest for it and himself. This morning he says he'll be glad to take his rooms on for a week or perhaps longer, if agreeable to me, as the air suits him wonderful. There he be, sir, at the garden gate."

As the doctor went down the path the lodger lounged carelessly towards him.

"I trust your patient is not dangerously ill, doctor?" he said, with a slight bow.

"Not more than a sharp touch of rheumatic fever will render him," returned Dr. Morgan, with a steady glance at his questioner.

"He seems very old," said Rogen Densham carelessly.

"Yes, his hair and beard are very white," was the doctor's reply. But as he drove away his mind pondered over what he had seen and heard of the strange patient he had just visited.

"A young man masquerading as an old one under a white wig and a false beard! For what reason, I wonder? And that exquisite-looking child keeping up the farce by calling him her grandfather. I never had such a case before. And what has that other lodger got to do with them? Something, or he wouldn't be so anxious to take up his abode for a week in 'The Robin's Nest,' even if the air does agree with him."

## CHAPTER XX.

### Camilla Makes Plans.

Camilla found she had so many duties awaiting her that she hadn't time to sit down and fret. Her own frugal breakfast of bread and milk had to be eaten, and then the dogs and Taras had to have a loaf divided amongst them, as she had seen Pierre do. Next she went down to the stable and paid Chicot a visit, and fed him with some of the hay that Mr. Jones had smuggled into the stable unknown to his wife.

Then with a heavy heart she returned to the sick room, and, quietly shutting the door, unlocked the little box in which she knew Pierre carried the purse—the reserve fund upon which he had lately had to draw.

She stared astonished at the few coins left in it. She was too inexperienced to know quite their true value, but their fewness alone led her to fear that funds were at a low ebb with them. And then came the horrid thought—where were they to get more? The breadwinner was likely to remain on that bed for longer than she cared to think, and in the meanwhile what were they to do? And, oh! dreadful thought! how was the doctor to be paid?

Camilla hid her face in her hands whilst the hot tears trickled down her cheeks. Her

trusted friend was suddenly stricken down, and where could she look for protection and assistance to find those grandparents whom Pierre still hoped to discover?

Poor little Camilla! She was feeling very wretched and miserable. Presently she felt a warm tongue touch her hands, and lifting her head found Jacques beside her, his mournful eyes resting pathetically upon her.

No, no, she was not utterly friendless, not utterly alone, with such a faithful protector beside her. She flung her arms round his neck with a convulsive squeeze. "Oh! Jacques, Jacques dear, what shall we do?" she whispered tearfully.

The poodle gave a little cry and looked at her with his heart in his eyes. Do? He was longing to do everything. To comfort her, to protect her, to shield her from all harm, to do exactly what he knew his master would have him do to the little English stranger who had crept into their two faithful hearts from the very day they had known her.

They clung to each other, the dog and the child, until jealous Taras could bear it no longer. He sprang from the bed right on to her shoulder, and, clasping her tight round the neck, kissed her repeatedly with loud smacking sounds. Soon gentle Bebe and Jules left their mournful attitudes beside their master, and creeping softly up came and begged prettily by her side.

Camilla looked from one to the other. Her dear little trusting friends! And they had no one now but her to look after them, to tend them, and to feed them. The thought acted like a tonic on the child. She must be the breadwinner now, with these willing friends to help her.

With this thought she sprang to her feet. They had put new energy into her, the dear, dear dogs, and little Taras, who had wound himself round her heart in spite of all his naughty mischievous ways.

"I'll do it!" exclaimed Camilla aloud. "Pierre will understand when he is well that it could not be helped. How else can we all live?"

And then with her arms round Jacques, and Taras on her shoulder, and Jules and Bebe resting their heads against her knee, she made known to them her thoughts.

"You must all be very, very good, and do just what I tell you to, won't you?" she pleaded first.

Jacques gave a little gurgle of assent, whilst Taras kissed her cheek, and Jules and Bebe sat up and begged again, as if praying to be told more of this wonderful inspiration.

"It is just this," said little Camilla, in an excited under-tone. "We will do the performances all the same. You will go through your tricks just as if your master were present. All the easy tunes I have learnt I will play for you to dance to, and oh! you will do your parts well, won't you?"

Again Jacques gurgled a ready assent. Many a time had Pierre said that the dog was almost human. Jacques would help her, she knew he would. The others might grow restive under her authority, Taras particularly so, but Jacques would be her mainstay, and administer the punishment that each culprit would deserve if he should fall from his allegiance.

At that moment Camilla heard Mrs. Jones' shrill voice at the foot of the stairs—

"Little gel, little gel!"

For a minute she could scarcely believe it was she herself that was being called. But as the voice grew sharper and louder, she hastily slipped the few coins back into the purse, and, throwing it into the box, ran to the door and opened it.

The landlady's face looked red and angry at the foot of the stairs.

"It's fine doings if I'm to be kept runnin' back'ards and for'ards for a chit of a child like you. See, here's the medicine," holding it out at arm's length. "Now, don't you go and give it him all at once," as Camilla ran down the stairs to take it. "As far as that line, see, and mind you pour it carefully so's not to drop a drop. Money's to be paid for that, you know, so don't you go wasting it. Here's a cup to pour it into."

Camilla took the bottle and cup held out to her with a timid "Thank you." Then turned to go back to the sick room.

Mrs. Jones looked after her. Something in the plaintive little face and timid voice made her call out—

"Do you want me to 'elp you to give it?"

But Camilla shrank from the idea. Pierre's wig and beard might come awry in the landlady's firm grasp, and then where would they be?

"I think I can manage quite well, thank you," she said softly. "I won't trouble you."

"Well, if you can't, there's the kitchen quite 'andy. It'll stretch them legs of yours a bit to come down and tell," was Mrs. Jones' reply.

Camilla ran up the remaining steps, and with an old-fashioned air measured out the medicine as far as the line indicated on the bottle. It took her back to the days, not so very long ago, when she used to measure out her father's medicine in a like manner. The tears came into her eyes at the thought, but she forced them back, and applied herself to raising Pierre.

But the unconscious Frenchman was too heavy a patient to be lifted by hands so small and fragile. He lay like a log, and Camilla bent over him in dismay, murmuring softly—

"Pierre, Pierre, wake up, Pierre."

But Pierre remained motionless; only a babble of French words broke from his lips.

Bravely Camilla made another attempt, but all to no purpose, and the tears stood in her eyes.

"Jacques!" she said imploringly, as if begging the dog's assistance.

But Jacques' bristles were beginning to rise, and his ears were cocked and his eyes never budged from the door. He gave a low growl and at that moment a slight knock was heard at the door.

Jacques gave a bound forward but Camilla silenced him back. She went to the door and opened it. The downstairs lodger—a glimpse of whom she had had when she had given Chicot his morning meal—was standing there.

"I came to offer my services to you" he began. "Is there anything I can do to help you with your—your grandfather, isn't it?"

"Yes, my grandfather," said Camilla, her face lighting up for a minute, and then falling suddenly as she remembered Pierre's disguise.

"Thank you," she continued, her own natural dignity returning to her. "If you wouldn't mind waiting there just one minute, I'll be glad of your help."



Such an old-fashioned air! And yet showing some inward disturbance, as Roger Densham could not but plainly see.

She closed the door with a little excusing smile at her apparent rudeness, and hurrying to the bedside pulled the Frenchman's wig straight, then nervously re-arranged the false beard, and went to the door, opening it wide for him to enter.

He was in the room and standing by the bed, but he seemed to have forgotten what he had come for. There lay the man whom last he had seen struggling for his life in the surf off the Goodwin Sands. But why had he so transformed himself? And why had he not given up the child to her relatives? The disguise was perfect. Even to himself, Roger Densham had to acknowledge that he would never have recognized the sturdy young Frenchman in this white-haired man unless the Italian had put the idea into his head.

But Pierre in health and strength had a more decrepit appearance than had the Pierre lying there. The actor's spirit was missing, so also was the actor's secret of placing wrinkles where none were now to be seen.

This, of course, Camilla was too young to notice. But it had not escaped the sharp eyes of the doctor, nor did it now escape the still sharper eyes of Roger Densham. He still stood staring at the sick man, and was recalled to a sense of where he was by hearing Camilla say softly—

"Won't you help me to give him the medicine?"

He started then, and awkwardly held out his hand for the cup which Camilla was holding.

But the child shook her head. "I can't lift him," she said. "If you'll raise his head, I'll hold the cup. But do it gently, please, he—he doesn't like his hair touched."

Passing his arm under the Frenchman's shoulders, Mr. Densham raised him, and Camilla's little hands held the cup. When the medicine was swallowed he was gently laid down again.

"I can't thank you enough," said Camilla looking up into his face, and then her eyes dropped, for he was looking at her with such an intent gaze that it perplexed her.

What Roger Densham saw in the child, which he had recognized to be the one he had seen last on board *The Fair Nancy*, was a strangely mingled likeness to both her dead parents. And whilst his eyes yearned to linger on the likeness to the woman he had loved, he found, himself at the same time hating the resemblance to the man who had married her.

Jacques came to the rescue of both. Not liking this unusual silence, he advanced to sniff at the legs of the stranger, giving a low growl the while. It roused Roger Densham very effectually.

"You have a faithful protector, I see," he said, retreating towards the door.

"Yes, Jacques loves me, and I love him," said Camilla simply.

"I'll come whenever you want me," went on Mr. Densham. "My room is down below, and I shall perform any service for you far more willingly than will our worthy landlady."

His eyes rested on her with a pleasanter look than before. Perhaps at that moment the likeness to her mother was more vivid. Be that as it may, before he had smiled himself out of the room, Camilla had begun to like him.

## CHAPTER XXI.

### Camilla Gives a Performance.

Pierre seemed easier the next morning. But it was clear to the doctor, when he paid his visit, that the child could not look after the Frenchman single-handed. To Camilla's

infinite dismay, he proposed to send a nurse to assist her.

"My grandfather would rather have me—much, much rather," she said, with the tears standing in her eyes.

"That's all nonsense," was the doctor's reply. "You are too young, and too frail, and too—Why, my dear child, the very moving him into a more comfortable position is more than a girl twice your age could do. No, a nurse must come."

Camilla felt reduced to the verge of despair. She wrung her hands, and turned a look of such distress upon the doctor that he was startled.

Just then the door opened gently, and Mr. Densham's head looked in.—

"How is your patient, doctor?" he asked blandly.

"Better," returned the doctor, somewhat curtly. Then, seeing the visitor's eyes stray to Camilla's tear-stained cheeks, he said more genially, "The fact is he wants more capable nursing than this child can give him, and I propose to send a woman to assist her in work; but she doesn't like the idea apparently, and—Well, I don't quite know what to do."

Camilla's large grey eyes roamed from one to the other with a piteous entreaty.

"Grandfather wouldn't like it. He trusts me, and I know all his wishes."

The two men half smiled, but Camilla was too much in earnest to observe it.

"He will be quite content with my nursing. And I will do it all, oh! so carefully."

"With me to help you," supplemented Roger Densham quietly.

"You!" ejaculated the doctor.

"If you will give your permission," replied Mr. Densham. "This little lady and I made friends yesterday over giving your patient his first dose of medicine. I've nursed sick men before now, doctor, when in my travels we've been miles away from any medical help. You trust me with your patient, and I'll vouch for it that this little lady will give her consent right willingly."

He moved in front of Camilla, and held out both hands towards her. There was a softened look on his face, for he had caught the child's look fastened on him as he was speaking, and it had reminded him of her mother.

With a feeling she was too childlike to analyse, she put her hands into both his with a confiding movement. "You and I will nurse him together," she said softly.

Dr. Morgan shrugged his shoulders. "When you are tired of it, tell me," he said dryly, "and I will provide a substitute."

He looked full, as he spoke, into Roger Densham's eyes, as if seeking to fathom his purpose, but Mr. Densham's eyes were inscrutable.

Mrs. Jones became kinder and more genial in her manner towards Camilla when she found that her gentleman lodger was disposed to throw over the little girl the mantle of his protection.

"You may thank your stars that he has taken a fancy to your old, white-haired grandfather," she said. "I dessay, too, he will settle some of the bills if you should happen to run short of money."

But at this Camilla flushed all over. She was grateful to Mr. Densham, and much inclined to like him, but the expenses that Pierre and she and the troupe incurred must be paid for by themselves. And this thought brought her to the plan she had made yesterday. She and the troupe must hold a performance, and why should they not start it that very afternoon?

There was not much to be done for Pierre just now. She could easily steal an hour or two from the sick room, for it would take

her that time to go and come from Charnford and give the performance, which would necessarily be a short one, since she could not lengthen it out as Pierre always did.

She made her preparations accordingly, got all the information she required respecting Charnford from Mr. Jones in the garden; so that when the afternoon came and the iced milk and medicine had been given to Pierre with her new friend's assistance, she was able to turn her attention to getting the troupe ready.

But, to her dismay, Taras proved obstinate. He was beginning to enjoy his lazy life, and had made up his mind that he would not leave his master.

There he sat high on the pillow, apparently oblivious of all Camilla's coaxings. He liked his admiral's uniform, and made no objection to being dressed in it, but further than that he would not go. He grimaced at Camilla when she tried to lift him off the pillow, and dodged her all over the bed till he managed to tire her out.

"Jacques, oh! Jacques, we can't manage the performance without Taras, can we?" she said, turning to the poodle in despair.

Jacques winked his faithful brown eyes at her as much as to say, "Wait a bit and you'll see something."

Then, when the monkey was off guard, and had strayed down to the foot of the bed, the poodle leapt upon him, and seizing the baggy part of his admiral's uniform between his teeth bore the monkey triumphantly down the stairs. Camilla followed with Bebe and Jules. Chicot was untied and be-ribboned, and the little party prepared to set off.

Suddenly Mr. Densham's sitting-room window was thrown open, and his voice called out—

"Whither away, may I ask?"

"We are going to give a performance at Charnford," replied Camilla, feeling very small and very lonely and rather frightened now that she was about to start.

Mr. Densham looked blankly at her. Then he closed the window sharply, and coming out into the garden announced his intention of accompanying them.

Camilla looked up at him with a speaking face of gratitude. "Are you sure you can spare the time?" she asked timidly.

"I am yours to command," he replied, bending a smile upon her.

"What makes you want to give a performance when your grandfather is not by to protect you?" he inquired when they had started, relieving her at the same time of the violin which she had placed upon her lap in the carriage.

Camilla hung her head. She did not care to let him know how poor they were.

"Do you think he would care for you to go all that way without him?" he persisted. Camilla's affection for the Frenchman puzzled him.

She shook her head. "He wouldn't like it," she murmured. "He never liked me to go out alone. But—but I can't help it just now."

He walked along beside the carriage in silence for awhile. Then said quietly, "Funds low?"

The child flushed painfully, but said nothing. Only letting Chicot know that she required him to go faster.

The goat started along briskly, Bebe and Jules pranced on ahead, Taras, recovered from his fit of sulkiness, nestled himself under Camilla's cloak, Roger Densham walked steadily by the side of the carriage with the Frenchman's violin case slung across his shoulder, and Jacques brought up the rear.

(To be continued.)

## Church Life

Have you arranged for your lodging at Pittsburg?

The Chairman of the Publicity Committee begins his bulletin this week thus, "This is our last message save two." Did you realize the great convention is so near?

Subscribers to the *Christian Century* should not fail to send us their new house numbers that we may be sure they are receiving their paper each week. Do it now. A postal card is sufficient.

Read Secretary Muckley's appeal to the churches, and remember this is Church Extension month. Surely you cannot go to Pittsburg with a good conscience unless the offering from your church has been sent to Mr. Muckley.

For the accommodation of our readers, who wish to spend Sunday in Chicago, en route to Pittsburg, we are publishing in this issue of *The Christian Century* a list of the Chicago churches of the Disciples, their pastors, and the location of the church. Any of the churches will be glad to welcome you at their services. If you are in Chicago Saturday or Monday, *The Christian Century* editors will be pleased to have you call at their office in the United Religious Press building.

We have not moved, but our number has been changed. It is the inconvenience associated with the improvement that is being made in the street numbering system of Chicago. This new system provides for one hundred numbers to the square. This will be of great advantage in reckoning distances. We will submit to the pain for the sake of the progress. But send your communicants to the new number, 700 East Fortieth street, and you will lessen the pain.

B. S. Ferrall, Jefferson Street Church, Buffalo, is back at work after his vacation.

The Virginia State convention will be held at Richmond, September 20 to 23.

Casper Carrigues, of East St. Louis, spent his vacation visiting at Francesville, Ind., where he preached three Sundays while there.

"We are looking forward, not backward; upward, not downward," is the motto of the aggressive Sunday-school at Bonham, Texas.

P. A. Cave supplied at Marshall Street Church, Richmond, Va., during the month of August.

D. S. Henkel began a meeting with the Fairmonth St. Church, Richmond, Va., the last Sunday in August.

The new building at Monte Vista, Colo., where M. M. Nelson is pastor, is to be dedicated September 19.

"Do the best you can, where you are, with what you have, for Jesus, today," is the motto kept before the Second Church, Warren, Ohio.

W. C. Chapman, for nine years pastor of the church at Sheldon, Ill., has accepted a call to North Baltimore, Ohio, where he will begin work about the first of November.

J. T. T. Hundley held a meeting at Jerusalem, Va., in August. There were twenty additions to the church. W. J. Hall is the faithful pastor.

Louis H. Stine, of Gulfport, Miss., began a meeting with the church at Utica, Miss., September 12. Mr. Stine has made an attractive announcement of these services.

J. Crockett Mullins, who for about a year preached for the Oak Park Church, Chicago, has moved from Mitchell to Orleans, Ind., where he becomes pastor.

G. F. Bradford, Van Alstyne, Texas, has accepted a call to the church at Meridian, Miss., where he begins work the first of October.

Leslie Wolfe reports the work at Manila, Philippine Islands, showing progress. During the first half of July there were fifteen baptisms in his part of the field.

Garabed Kevorkian reports ten baptisms in Asia Minor. He is visiting among the churches and they are much cheered by his presence.

A new church building will be dedicated by the congregation at Brookings, S. D., September 26. There will be a union service of all the churches on that day.

A packed house, largely from the miners' union, attended the service of the Christian Church at Windsor, Mo., on Labor Day, when the pastor, James A. Challener, gave a special sermon to working men.

Round up your Extension Offering on Sunday, September 26, and remit on Monday, September 27, to G. W. Muckley, Corresponding Secretary, 500 Water Works Bldg., Kansas City, Mo.

H. H. Harmon, pastor of the First Church, Lincoln, Nebraska, has been chosen president of the State Christian Educational Association for the next year. This means aggressive work on the part of the organization.

Andrew Scott, who has served the Second Church at Danville, Ill., for the past five years, has been chosen by the Board of the Sixth District to serve as District evangelist. He began this work the first of September.

The church at Anthony, Kansas, is in need of a preacher. J. A. Shoptaugh has just gone from this church to Salida, Colo. The former church is beginning the erection of a new building.

We regret to announce that President Hill M. Bell, of Drake University, has been taken with an acute attack of appendicitis, from which he suffered terribly. It is hoped that an operation will not be necessary.

The First Church, Omaha, joins the rank of honor churches by sending its pastor, J. M. Kersey, to Centennial Convention. Nebraska churches are enterprising and far sighted.

The church at Cameron, W. Va., W. E. Pierce, minister, enters the Living-link class. The faithful preacher has worked hard to this end and the church has done nobly. They have won in spite of a church debt.

A number of Ladies' Aid Societies have sent gifts to fit up the Wharton Memorial Home for the children of missionaries at Hiram, O. A. R. Teachout, Cleveland, O., has given \$100 for this special purpose.

The heart of Grant W. Speer, pastor of the Central Church, Toledo, Ohio, is filled with hope as he looks forward to the work of the year. A beautiful new organ is to be installed September 26. To this purpose Mr. Carnegie makes a generous donation.

Mrs. Elizabeth Coates Cockrill, for many years a faithful member of the church at Platte City, Mo., entered into the larger life beyond, September 4. The funeral service was conducted by Harry E. Tucker, pastor of the church at Platte City.

Allen T. Shaw, pastor at Spencer, Ind., has been critically ill of typhoid fever, but is convalescing and will soon take up his

regular duties again. The church has made every provision for his comfort of mind and body.

Virginia churches are succeeding in getting B. A. Abbott into the Old Dominion once in a while. He has attended two of their conventions this year, and will hold a meeting at Unionville late in September, and one at Allen-Avenue, Richmond, in November.

John Johnson, Nantunghow, China, reports six baptisms. Quite a number gathered to see them baptized. He is looking for a large ingathering in the near future. It will be remembered that this is our new station in China.

The aim of the Sunday-school of the First Church, Warren, Ohio, for Declaration Day is 700 present. Automobiles will be used to bring the old people to the service. The Bible classes will attend the evening service in a body.

J. E. Lynn, pastor of the First Church, Warren, Ohio, is preaching some centennial sermons. His sermon on a recent Sunday evening was, "Thomas Campbell and Christian Union." The morning subject: "Some Centennial Ideals Not Yet Realized."

C. A. Exley, who has been studying at the University of Chicago for the past five years, is spending his vacation with his parents at Lincoln, Nebraska. Mr. Exley is a "Fellow" at the University and has made a fine record as a student.

J. H. Wood and his faithful congregation at Shelby, Mo., are preparing to enter at once upon the task of erecting a fine new building. The church has recently held a meeting under the leadership of John L. Brandt, of St. Louis.

G. F. Assiter has resigned at Sheridan, Ind., and accepted a call to work in Canada, where he goes at the urgent solicitation of the Secretary of the Canada Missionary society. Mr. Assiter was born in England, and will doubtless feel quite at home on John Bull soil again.

The Church Extension Offerings are coming in and showing splendid gains. More churches are co-operating this year, and the prospects are now that we will have a \$40,000 gain over last year if the churches will report promptly. Remember the Centennial motto is "LET US MAKE IT UNANIMOUS THIS YEAR."

It is very important that the Church Extension Offerings be sent promptly to G. W. Muckley, Corresponding Secretary, 500 Water Works Bldg., Kansas City, Mo., so as to reach Kansas City on Thursday, September 30, as the books close on that day for the Annual Report.

"The Martin Family" were in a meeting at Humboldt, Kansas, in July and August. The pastor, Duncan McFarlane, says of them: "These people are loyal and efficient workers, and have a host of friends here." The Humboldt church is entering upon a building enterprise.

The new boat for the Upper Congo, Africa, the "S. S. Oregon," will be dedicated at the Centennial Convention, the evening of October 13 at 5:30 o'clock. The services will be held at the firm of James Rees & Sons Company, ship builders. This is sure to be a great occasion.

The receipts of the Foreign Society to September 14 amount to \$305,294.74, a gain of \$68,932.32. It is hoped that the total gain will reach \$75,000 or more by the 30th, when the books close. The churches as churches have given \$128,670, a gain of \$21,397.63. These figures all look good.



Dr. M. E. Poland and wife and Miss Muriel Molland, three new missionaries, sailed from San Francisco for China on the "S. S. China" September 3. Dr. Poland and wife will be stationed at Nantunghow, and Miss Molland at Nankin. He is the Living-link of the Central church, Indianapolis.

M. L. Pontius, for two years pastor of the church at Taylorville, Ill., closed his work there September 1, and will enter Yale Divinity School this fall. Mr. Pontius' work at Taylorville has been eminently successful and his leaving is felt to be a distinct loss to the community.

September 12, at the close of six years' pastorate in Columbus, Walter Scott Priest asked his church to release him that he might accept a call to the First Church, Wichita, Kansas, recently made pastorless by the resignation of E. W. Allen. Mr. Priest begins work at Wichita the first of November.

Dr. John Thomas, M. A., of Liverpool, England, pastor of the most famous Baptist chapel in his home city, will lecture at 12 noon daily September 20 to 24 in the Y. M. C. A. Auditorium Association Hall, 153 La-Salle street, Chicago, under the auspices of the Moody Bible Institute.

F. F. Walters, who succeeded W. F. Turner in the pastorate of the First Church, Joplin, Mo., has been holding open air meetings during the summer, and is thoroughly convinced that they can be used as a means of reaching a great many people who would not otherwise hear the preaching of the Gospel.

F. M. Rains is to dedicate the new building of the Wilson Ave. Church, Columbus, Ohio, October 24. When complete the building will cost \$25,000.00, and is thoroughly modern in every respect. Immediately after the dedication the church will hold a revival meeting. O. P. McMahan is the minister.

E. O. Sharpe closed his first year of work at Lockhart, Texas, the last of August. During the year he preached 147 sermons, received 142 persons into the church, organized one new congregation and Sunday-school, made 661 calls, and reorganized the Junior and Senior C. E. societies.

Dr. Herbert Martin, head of the department of Logic and Psychology in Training College for Teachers of the City of New York, spent his vacation in Kentucky, and a part of the time at Transylvania University, of which he is an alumnus, graduating in '99. Dr. Martin received his doctor's degree from Yale University in 1905.

The East End Church, Pittsburg, gave Mr. and Mrs. J. R. Ewers a reception Thursday evening, September 16. The combination of this strong young man, forceful as a preacher, and capable as a leader; and this great and powerful church, is a source of great satisfaction to all who are interested in the advancement of the cause.

The churches of Des Moines have issued a circular letter inviting the people to consider their city as a suitable place for the next annual convention. Iowa's capitol city has a new coliseum which will seat 11,000 people. There are many reasons why this would be one of the good places for the convention in 1910.

L. C. Howe, pastor of the church at New Castle, Ind., has been chosen as a delegate from the churches of the county to the Centennial Convention. Mr. Howe was also re-elected president of the county organization. Oliver W. Stewart gave a temperance address in the New Castle Church, September 19. The Sunday-school will observe Rally Day, September 26.

C. F. Martin, who has been leading the church at Exeter, Nebraska, in a building enterprise, has resigned and will close his work October 1, just a week before the new building will be ready for use. The occasion of Mr. Martin's resignation is the ill health of his wife and youngest child. He will be ready to accept a call to another church in the West.

L. C. Oberlies, Superintendent of the Sunday-school at the First Church, Lincoln, Nebraska, has been elected to the position of Bible-school evangelist of the state. Mr. Oberlies will be greatly missed by his home church; but here the First Church must give way to the larger interests of the state. No better man could have been chosen for this important work is the belief of the leading preachers of the state.

C. P. Hedges, writing from the upper Congo, Africa, says: "I never heard anything so inspiring as the work at Moneka. Bolenge cannot compare with it; neither can Longa. There are vast numbers of people within easy reach of our proposed station and all are eager for us. What is most inspiring is that out of fifty Christians there they are sending ten of their number to preach the same Christ they have accepted."

The Chicago ministers met for the first time since the vacation season, in room 916 of the Masonic Temple, Monday, September 11, at 2:00 p. m. O. F. Jordan gave the paper on "The Future Program of the Disciples." The paper was well prepared and enjoyed by all who were present. C. C. Morrison, Editor of *The Christian Century* gave the address at the meeting the following week.

L. E. Chase, who began work with the church at Carbondale, Ill., June 10, is encouraged with the prospects. There have been eleven additions to the church, notwithstanding there was no preaching service in the church during August. There is an average attendance of 150 in the Sunday-school. The church is awake to her opportunity with the 500 students at the Normal School, and is making special preparation for their coming this fall.

On November 2, the good ship "Nippon Maru" will sail from San Francisco. She will bear W. H. Hanna and wife and Dr. W. N. Lemmon to the Philippines; Miss Rose T. Armbruster, who will be returning from her furlough, to Tokio, Japan; Miss Edith Parker to Tokio, Japan, a new missionary of the Foreign Society. She goes out from Columbia, Mo. Also Miss Edna P. Dale, to China, who is returning from a furlough, and Miss Kate Galt Miller, a new missionary from Louisville, Ky., to China.

E. W. Allen, the new secretary of the Foreign Society, began his work September 1. He attended the Oklahoma convention, and visited a number of churches in that region. He will be in and about Cincinnati until after the Centennial convention when he will make Kansas City, Mo., his headquarters and radiate among the western churches from that point. He is strong in body, mind and heart and is certain to do a mighty work in landing churches to a larger interest in the world's evangelization.

Barclay Meador, for several years past the assistant pastor of the First Church, Kansas City, Mo., will close his work there the first of November, and is available for other work either as pastor or assistant pastor. W. F. Richardson, pastor of the First Church, speaks words of unqualified indorsement of the work of Mr. Meador, and says that the church is unanimous in its approval of his work, and give him up only because it is

necessary to reduce the current expense budget for a time.

October 30, R. S. Wilson and wife of Kentucky, and Miss Edna V. Eck of Charleston, Ill., will sail for Bolenge on the "S. S. Canada" from New York to England, and they will sail on the "S. S. Albertville" from Antwerp to Matadi, mouth of the Congo. The church at Elyria, Ohio, John P. Sala, minister, supports R. S. Wilson. The church at Fresno, Cal., will support Mrs. R. S. Wilson. The church at Charleston, Ill., will support Miss Eck. G. H. Brown is the minister. The arrival of these three missionaries at Bolenge will be a source of great comfort to all the missionaries on the Congo.

The opening exercises of the G. L. Wharton Memorial Home, Hiram, Ohio, will be held Friday, October 1, 1909, at 2:00 p. m., Pres. Miner Lee Bates presiding; addresses by Mr. C. G. Elsam, Bina, C. P., India, "The Missionary Family and Its Problems"; Pres. A. McLean, Cincinnati, Ohio, "The Church at Home and the Workers Abroad"; Prof. C. T. Paul, Hiram, Ohio, "The College and the Evangelization of the World." Following these addresses there will be a reception at the home. This accomplishment makes glad the heart of many a missionary parent and every Disciple in the home land will rejoice with them.

Memorial services have been held at the Vine Street Christian Church, Nashville, Tenn., in honor of the memory of Z. S. Loftis, news of whose death in far-off Tibet has saddened so many of his friends in the homeland. It was under the ministry of George Gowan that this church was brought into the living-link class, and Dr. Loftis induced to become its first missionary. He volunteered to go to Tibet, the most remote and difficult mission field in the world. Up to the time of his departure he was President of the Nashville Volunteer Student Movement. Dr. Loftis was a graduate with honors of the Vanderbilt University.

The board of deacons of the First Church, Warren, Ohio, have decided upon greater publicity within the church of the church's financial affairs. Frequent reports will be made of the exact financial condition of the church. This is done in the belief that when the members of the church know its needs they will help to meet them. The board has also decided to publish a directory of the membership, placing opposite each name the amount of money given during the year to current expenses and to missions. This is a plan that has been in successful operation in the Central Church, Peoria, Ill., the First Church, Youngstown, Ohio, and a number of other churches. It means business methods applied to the work of the church.

John Ray Ewers, the new pastor of the East End Church, Pittsburg, announces the following series of Sunday evening sermons on "Bible nights":

1. A Call Forward—A Night at the Red Sea.
2. A Vision of Strength—A Night at Bethel.
3. A Young King's Choice—A Night at Gibeon.
4. A Wretched Failure—A Night in Babylon.
5. A Battle Royal—A Night in a Den of Lions.
6. A Desperate Temptation—A Night in a Palace.
7. A Secret Visit—A Night in Jesus' Lodging.
8. The Departure of Judas—"It Was Night."
9. "Thy Will Be Done"—A Night in the Garden.
10. Eternal Day in Heaven—No Night There.



# Pass The Word Along

It won't cost you a penny to reach out a helping hand to a great army of honest, hard-working and deserving men and women.

Just your moral support will insure work, a living, and comforts which are now either partly or wholly denied them.

How so?

Come on, let's have a look.

You've often been importuned and many have been commanded by advertisement or otherwise to "refuse to buy anything unless it bears the union label."

Looks harmless on its face, doesn't it?

It really is a "demand" that you boycott the products made by over 80 per cent of our American workingmen and women who decline to pay fees to, and obey the dictates of the union leaders.

It demands that you ask the merchant for articles with the "union label," thus to impress him with its importance.

It seeks to tell you what to buy and what to refuse. The demands are sometimes most insolent, with a "holier than thou" impudence.

It demands that you take away the living of this 80 per cent of the American workingmen and women.

Is that clear?

Why should a small body of workmen ask you to help starve the larger body?

There must be some reason for the "union label" scheme.

Run over in your mind and remember how they carry on their work.

During a discussion about working or striking in the coal regions, about 25,000 men preferred to work, they had wives and babies to feed. The union men said openly in their convention that if the employers didn't discharge these men they (the union men) would kill them.

So they dynamited about a dozen homes, maimed and crippled women and children and brutally assaulted scores of these independent workers.

The big boys of the union men were taught to pound the school children of the independent men. How would you like to have your little girl shortly grown from the toddling baby who used to sit on your lap and love "Daddy" pounded by some big bullies on her way home from the school where she had gone to try and please Daddy by learning to read?

The little bruised face and body would first need tender care while you ponder the inscription writ deep in your heart, by that Master and Guide to all human compassion, "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me." Then, perhaps, you would drop to your knees and pray Almighty God for strength in your right arm to strike one manly and powerful blow for baby's sake, even if you went to death for it.

Helpless children were brought home, with faces black or bleeding from the blows and kicks of these fiends, teaching independent Americans that they must stop work when told and pay fees to the leaders of "labor." Thousands of men, women and children have been treated thus.

From somewhere, Oh, Father of us all, we try to believe that You look with pitying eyes upon these brutal blows, cuts and scars on the many human bodies made in your likeness and image.

They are beautifully and wonderfully made, each the dwelling place of a Divine Soul.

Is it Your wish that they be crushed by

iron shod heels, cut by knives or torn asunder by bullets and dynamite?

May we venture to think that a long suffering patience is extended in the hope that the men and women of America may someday wake to a realization of the awful cruelties perpetrated by this spirit of oppression and that they will some time learn the lesson that the "sacred gift of human freedom and liberty" was given by God and must be defended even to death itself.

Our forefathers were used by the Infinite God to establish our freedom in 1776, and our fathers gave freely of their blood and treasure to establish the freedom of the black. Now again it seems we are called upon to protect our brothers and ourselves from that old time spirit of tyranny which comes up from time to time to force people to obey tyrannous rules and bend the knee of the slave.

In Wellston, Ohio, thirty Americans sought employment in a factory. They were seeking to earn food for their families. They were bombarded by rocks and pounded with clubs in the hands of union men.

One of the injured, John Brannihan, was taken to the city hospital with a broken jaw, crushed skull and other cuts and bruises. He was the father of two children, and was thought to be dying. Perhaps, he did. I don't know, but I sometimes wonder what the children said to Mother when "Papy" didn't come home, and how they and the little woman got any food, and how they could place their wrongs before their own American fellows.

Mayhap sometime some kind person will equip a home where the orphans and widows of the victims of the Labor Trust may be cared for and fed.

It would take a big home. It has been said there were 31 Americans, many of them fathers, killed in one strike (the teamsters in Chicago), and over 5,000 maimed, many for life. That's only one "lesson" of these bullies. There are literally thousands of cases wherein your fellow American has been assaulted, maimed or killed by these men. The same work is going on day by day. Suppose you make a practice of picking out each day from the papers, accounts of brutality to American workingmen who prefer to work free from the impudence and tyranny of self constituted leaders (?) than to be always subject to their beck and call, pay them fees and be told by them when and where to work, and for whom. You will discover the same general conditions underlying all these daily attacks.

In every case the workingman prefers to be free. He has that right. He then tries to go to work. He and his family sorely need the money for food or he wouldn't run the risk of his life. Many such a man has wiped the tears away and quieted the fears of a loving wife, left with a kiss on her lips, set his manly jaw and walked into a shower of stones and bullets to win food for the loved mother and babies.

A good many have been brought home on stretchers with blood oozing from nose and ears, some cold, while some gradually recover, and carry for life the grim marks of the "union label."

They are your fellows, my friends, and yet you supinely read the accounts and say "too bad."

Have you grown so calloused that you care nothing for the sufferings of these men who

need food and these helpless ones who rely on the life and strength of husband and father?

Let us hope that soon you may be moved by a just God to rise in your might and by a voice and pen, by vote and right arm you will do a man's part in protecting yourselves and your brothers from this onslaught on American citizens. This cruel warfare is carried on not always to raise wages, but to establish union control, kick out the independent men and establish the "label."

Unfortunately the "Labor movement" which started many years ago honestly enough, has fallen under control of a lot of tyrannical, vicious "men of violent tendencies."

There are too many to attempt to name. You can recall them. They include men who have planned the murders of miners, teamsters, pressmen and carpenters, shoemakers and independent workmen of all kinds. Many of them have escaped hanging by an outraged public only because juries became terror stricken and dared not convict them.

Some have been punished slightly and some, including the principal officers of this nefarious crew, are now under sentence to imprisonment but have appealed their cases.

Right here some apologist rises to protest against "speaking thus of laboring men." Bless your dear heart, it isn't the honest and real workman who does these things; it is the excitable ones and the toughs and thugs who don't work except with their mouths, but have secured control of too many unions. I don't even attempt to specify the criminal acts these persons have assisted or winked at in their plan for destroying free workingmen and forcing men to stay in "the union" and hence under their control. The newspapers for the past 7 years contain almost daily accounts of the criminal, lawless and tyrannical acts against American citizens and haven't told half the tale. Right here it becomes necessary to say for the ten thousandth time that there are scores of honest law-abiding union men who deplore and are in no way responsible for the long infamous record of the "Labor Trust" under its present management, but they don't seem to stop it.

The men who manage, who pull the strings and guide the policy have made the record and it stands, as made by them.

Examine, if you please, the record of a string of members of the American Federation of Labor and you will view a list of crimes against Americans, stupendous beyond belief. They defy the laws, sneer at the courts, incite mobs and are avowed enemies of the peaceable citizens of all classes.

This band wields an iron bar over their subjects and drives them to idleness whenever they want to call a strike or exact extra pocket money for themselves.

Men don't want to be thrown out of work and lose their livelihood, but what can they do when the slugging and murdering committee stands always ready to "do them" if they try to work.

The poor women and helpless children suffer and no one dares present their case to the public. They must suffer in silence for they have no way to right their wrongs, while the notoriety-seeking leaders carry out their work.

These men cannot thus force oppression on the weak and innocent or use them to bring newspaper notice to themselves and

money to their pockets unless they can "hold them in line."

Therefore, with the craft of the fox and venom of the serpent they devise the "union label" and tell the public to buy only articles carrying that label.

Smooth scheme, isn't it?

They extract a fee from every union man, and in order to get these monthly fees they must hold the workers in "the union" and force manufacturers to kick out all independent men.

Can anyone devise a more complete and tyrannical trust?

If allowed full sway, no independent man could keep working in a free factory, for the goods wouldn't sell no matter how perfectly they be made. Then, when the factory has been forced to close and the employees get hungry enough from lack of wages the workers must supplicate the union leaders to be "allowed" to pay their fines (for not becoming members before) and pay their monthly fees to the purse-fat managers of the Labor Trust. Thereupon (under orders) before the factory be allowed to start they must force the owners of the business to put on the "union label" or strike, picket the works, and turn themselves into sluggers and criminals towards the independent workers who might still refuse to bend the knee and bow the head.

In the meantime babies and mothers go hungry and shoeless, but who cares? The scheming leaders are trained to talk of the "uplifting of labor" and shed tears when they speak of the "brotherhood of man" meaning the brotherhood of the "Skinny Mad-dens," "Sheas," et al, always excluding the medium or high-grade independent workers.

Perhaps you have noticed lately that the makers of the finest hats, shoes and other articles have stopped putting on the union label. Naturally the Labor Trust managers have ordered their dupes to strike, lie idle, scrap, fight, slug and destroy property to force the makers to again put on "the label." But for some reason the buying public has been aroused to the insults and oppression behind it and in thousands of cases have refused to buy any article carrying what some one named the "tag of servitude and oppression."

The bound and gagged union slave is fined from \$5.00 to \$25.00 if he buys any article not bearing the "union label." Nevertheless, he, time and again, risks the penalty and buys "free" goods simply in order to help the fellow workingman who is brave enough to work where he pleases without asking permission on bended knees from the bulldozing leaders who seek by every known method of oppression and hate to govern him.

If these poor wageworkers will thus brave fine and slugging to help out other men who seek to live a free life under our laws and constitution cannot you, reader, help a little?

Will you reach out a hand to help an independent workman earn food for his wife and babies? Or will you from apathy and carelessness allow him to be thrown out of work and the helpless suffer until they prostrate themselves before this stupendous and tyrannical aggregation of leeches upon honest American labor?

The successor of Henry Ward Beecher in Plymouth Church, Brooklyn, says:

"Union labor hatred for labor burns like a flame, eats like nitric acid, is malignant beyond all description. But the other day, a woman representing a certain union visited many families in Plymouth Church asking them to boycott a certain institution. . . . Alas this union woman's hatred for non-union women burned in her like the fires of hell."

She was pitilessly, relentlessly and tirelessly pursuing the non-union women and men to destroy the market for goods, to ruin their factory and starve them out.

In the French revolution only 2 per cent of the French people believed in violence. The 98 per cent disclaimed violence and yet the 98 per cent allowed the 2 per cent to fill the streets of Paris with festering corpses, to clog the Seine with dead bodies, to shut up every factory in Paris, until the laboring classes starved by the score.

The small per cent element in the Labor Trust which hates and seeks to destroy the large per cent of independent Americans sends out letters declaring "free" industries unfair and tries to boycott their products. If they could bind everyone it would bring suffering upon hundreds of thousands, immeasurable ruin upon the country, and land it absolutely under control of the men now attempting to dictate the daily acts of our people and extract from each a monthly fee.

There are babies, children, women and honest, hard-working and skillful fathers who rely upon the protection of their fellows, when they seek to sell their labor where they choose, when they choose, and for a sum they believe it to be worth.

Every citizen having the rights, privileges and protection of a citizen has also the responsibility of a citizen.

The Labor Trust leaders may suavely "request" (or order those they can) to buy only "union label" articles, and you can of course obey if you are under orders.

Depend upon it, the creatures of the Labor Trust will, upon reading this, visit stores and threaten dire results unless all the things bear "the label."

They go so far as to have their women pretend to buy things, order yards of silk or cloth torn off and various articles wrapped up and then discover "no label" and refuse them. That's been done hundreds of times and is but one of the petty acts of hatred and tyranny.

Let no one who reads this article understand that he or she is asked to boycott any product whether it bears a "union label" or not. One has a constitutional right to examine the article and see whether its makers are Labor Trust contributors and slaves or are free and independent Americans.

I have tried to tell you something about those who are oppressed, vilified, hated, and when opportunity offers are attacked because they prefer to retain their own independent American manhood. These men are in the vast majority and include the most skillful artisans in the known world. They have wives and babies dependent on them.

These men are frequently oppressed and have no way to make their wrongs known. They are worthy of defense. That's the reason for the expenditure of a few thousands of dollars to send this message to the American people. Remember, I didn't say my "excuse" for sending it. The cause needs no "excuse."

C. W. POST.

Battle Creek, Mich.

N. B.: Some "parlor socialist" who knows nothing of the Russian Czarism of the great Labor Trust will ask right here: "Don't you believe in the right of certain workmen to 'organize'?" Oh, yes, brother, when real workmen manage wisely and peacefully, but I would challenge the right of even a church organization when its affairs had been seized by a motley crew of heartless, vicious men who stopped industries, incited mobs to attack citizens and destroy property in order to establish their control of communities and affairs, and subject everyone to their orders and exact the fees. When you see work of this kind being done call on or write the prosecuting officers of your district and demand procedure under the Sherman antitrust

law, and prosecution for conspiracy and restraint of trade. We have the law but the politicians and many of our officers even while drawing pay from the people are afraid to enforce it in protection of our citizens and now the big Labor Trust is moving heaven and earth to repeal the law so their nefarious work may be more safely carried on.

But You. Why don't you strike out and demand defense for your fellows?

Put your prosecuting officers to the test and insist that they do their sworn duty, and protect to your congressmen and legislators against the repeal of the Sherman Anti-Trust law. Its repeal is being pushed by the Labor Trust and some big capital trusts in order to give each more power to oppress. Do your duty and protest. In this great American Republic everyone must be jealous of the right of individual liberty and always and ever resent the attempts made to gain power for personal aggrandizement.

Only the poor fool allows his liberty to be wrested from him.

Someone asks "how about your own workmen?"

I didn't intend to speak of my own affairs, but so long as the question is almost sure to be asked I don't mind telling you.

The Postum workers are about a thousand strong, men and women, and don't belong to labor unions. The Labor Trust has, time without numbers, sent "organizers" with money to give "smokers," etc., and had their "orators" declaim the "brotherhood of man" business, and cry salty tears describing the fearful conditions of the "slaves of capital" and all that. But the "confidence game" never worked, for the decent and high grade Postum workers receive 10 per cent over the regular wage scale. They are the highest paid, richest and best grade of working people in the state of Michigan and I believe in the United States. They mostly own their own homes, and good ones. Their wages come 52 weeks in a year and are never stopped on the order of some paid agent of the Labor Trust. They have savings accounts in the banks, houses of their own and steady work at high wages.

They like their daily occupation in the works (come and ask them) and are not slaves, and yet the Labor Trust leaders have done their best to ruin the sale of their products and force them into idleness and poverty.

It would cost the workingmen of Battle Creek (our people and about 3,000 others) from \$1,000.00 to \$2,000.00 a month in fees to send out to the leaders of the Labor Trust, if they would allow themselves to become "organized" and join the Trust.

Not for them; they keep the money, school the children and live "free." That's some comfort for white people.

Once in a while one of the little books, "The Road to Wellville," we put in the pkgs. of Postum, Grape-Nuts and Post-Toasties, is sent back to us with a sticker pasted across it saying, "Returned because it don't bear the union label."

Then we join hands and sing a hymn of praise for the discovering by some one that our souls are not seared with the guilt of being conspirators to help bind the chains of slavery upon fellow Americans by placing added power in the hands of the largest, most oppressive and harmful trust the world has ever seen.

When you seek to buy something look for the "union label" and speak your sentiments. That's an opportunity to reach out a helping hand to the countless men and women in all kinds of industry who brave bricks, stones and bullets, to maintain their American manhood and freedom by making the finest goods in America and which do not bear the seal of industrial slavery, the "Union Label."



## Church Life

Herbert Jewell became a meeting with the South Prospect Church, Kansas City, September 5.

M. Moore has resigned his pastorate at Yates City, Kansas, to become manager of the Keeley Institute of that place.

J. J. Morgan until lately pastor at Fort Worth, Texas, has accepted a call to Jackson, Pa.

S. D. Perkinson has resigned at the North Dallas Church, Texas, and will be succeeded by Graham McMurtry, also of Dallas.

G. J. Masey closed his work with the Second Church, Houston, Texas, and went immediately to take up his work as pastor at Iona, Michigan.

J. K. Arnot, who preaches at Batavia, Ill., and his brother E. J. who is pastor of the Armitage Avenue mission exchanged pulpits the second Sunday in September.

Leonard V. Barbre, pastor, closed a meeting at Farmersburg, Ind., September 14 with 12 additions, 7 baptisms, 2 restored and 3 by statement. Margaret Windsor of Muncie, Ind., had charge of the music.

"The Church and the Laboring Man," was the subject of a sermon by J. O. Smith, delivered in the First Church, Oklahoma City, September 5. A large number of the members of the local unions were present.

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## Telegrams

Kansas City, Mo., Sept. 20.—Great day for Independence Blvd. Church. Five thousand dollars raised. Centennial mission's total missionary offering for year ten thousand dollars. Announce call and acceptance of James Small to associate pastorate in connection with Geo. P. Taubman.—Geo. H. Combs.

Altoona, Ia., Sept. 20.—Great day, three inspiring services. Thompson the Egyptian gave great address to lodges this afternoon. House packed tonight. Altoona has never heard such gospel sermons as Thompson is preaching. He is a power for God. R. O. Noah and wife are great leaders of song and personal workers. Additions at nearly every service. We continue.—L. G. Parker.

Marion, Ohio, Sept. 20.—Rufus A. Sinnell is a veritable Apollo, who did the seeming impossible at First Church here. No truer man in field; great audiences crowd our large auditorium. Prejudice melted; whole families won, baptisms every night, eleven today, forty in six days of invitation. Miss Kimbles strong chorus leader and sweet solos a mighty winning power.—Chas. E. Smith.

Kansas City, Mo., Sept. 20.—Closed at Franklin, Ind., Tuesday night. Eighty-three added on Sunday. Lecture Monday; 25 on Tuesday, many the leading citizens of the county; meeting to short; great work should have gone on for two weeks. Have been with Frank L. Bowen, Jackson Ave. Christian Church—fine new stone building—three days; sixty added; forty today; largest crowd tonight ever assembled in this building. Outlook fine. Brother Bowen and his wife have built a lasting monument with church from organization up to the present. Have found a wonderful leader of song in Mr. Buss, and

one of the greatest soloists in the land in Mr. Best of Chicago.—Charles Reign Seville.

## Cotner Students and Graduates Attention

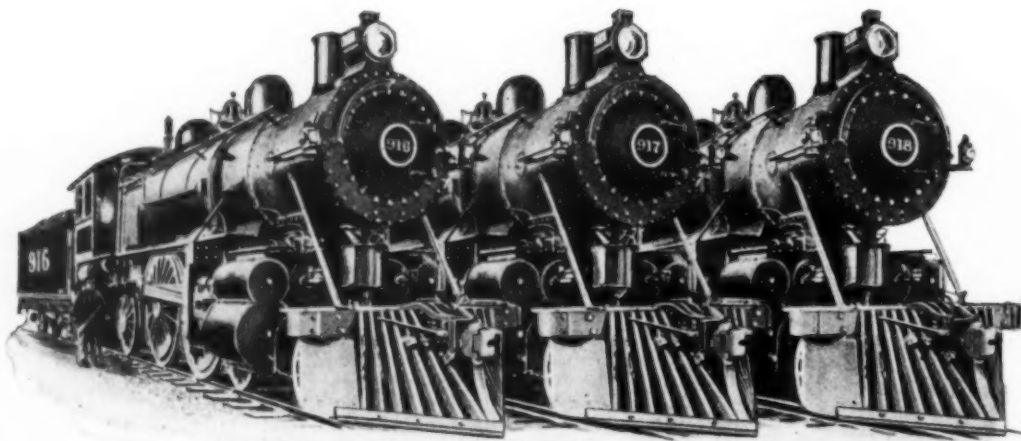
President W. P. Alsworth has asked the writer to arrange for a Cotner Rally at Pittsburg. We are going to have that rally. It will be held on the time specified by the program committee for all college rallies. Further announcements about the rally will be made later. Every graduate of Cotner University who expects to be at Pittsburg is asked to drop the writer a postal card telling him of that fact. Send same to Vincennes, Indiana. We are planning for a banquet, speech-making and a general good time. Fellow graduates, drop me a card, telling me that you will be at Pittsburg.

William Osegher.

## Iowa Central District Convention

The best convention ever held in the Central District has come and gone, but we are richer in every way. Finis Idleman sounded the keynote in the first address when he pleaded for "loyalty to the plea at the opportune time." When I say, We had Idleman, Van Horn, W. S. Athern, B. W. Garrett, A. M. Haggard, Laura D. Garst, C. S. Medbury, et al., you will believe me when I say, "Few state gatherings are as good." B. D. Clark, president, and H. E. Van Horn, secretary, were re-elected. The joint plan of work linking state and district boards was heartily adopted. Advance ground was taken in response to the appeal for pledges from Bible schools and C. E.s to support a living link evangelist under direction of the joint board. Not all have reported but we are confident of victory. Central District has eighty-five congregations, and one-third the membership of the entire state, yet only twenty-two congregations report gains or losses.

B. E. Youtz.



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## The Gain Is Great

The receipts of the Foreign Society for the first eight days of September amounted to \$27,303, or a gain over the corresponding eight days of last year of \$5,727. The gains from the churches as churches were exceptionally large, being \$9,137. The churches are making a fine record indeed. There was a small loss in Sunday-school gifts, and also in individual offerings.

The total receipts for the missionary year to September 8 amount to \$294,571, or a gain of \$67,277. The churches as churches have given \$127,362.50, or a gain of \$24,413. This is the largest gain the churches have ever made in any one year in our history. We are hoping that there will be no sag in their gifts between this and the 30th.

We are confidently hoping for a gain of not less than \$75,000 by September 30 when our books close for the current missionary year.

F. M. Rains,  
S. J. Corey,  
Secretaries.

Cincinnati Ohio.

## Centennial Bible-School Convention

The morning program of the great Bible-school Day, October 18, at the Centennial convention will be one unsurpassed in richness of subject matter and inspirational spirit in any convention ever given. Every department will be presided over by a practical specialist and every speaker is an experienced worker who has made his or her work noteworthy in efficiency.

### Elementary Department Program, Including Cradle Roll, Beginners' and Primary Work.

- Miss Lillie Faris, Athens, O., Presiding.  
a. m.  
9:30 Devotional Service—Miss Nelle Alderman, Athens, Ohio.  
9:50 "What to Do With the Babies"—Mrs. Katherine Williams, Portsmouth, O.  
10:10 "Who Shall Teach the Beginners?"—Miss Lillie Faris.  
10:30 "What Little Hands Can Do"—Mrs. Roy S. Boyde, Uniontown, Pa.  
10:50 "Child Life"—Marion Stevenson, St. Louis, Mo.  
11:10 "What of the Temperance Question"—Homer J. Hall, Franklin, Ind.  
11:30 "Developing Missions"—Howard Weir, Bowmansville, Ca.  
11:50 "A Look Into the New Century"—Miss Lillie Faris.

### Junior Program.

- J. Walter Carpenter, Uniontown, Pa., Presiding.  
9:30 Exercise adapted to Junior Program used.  
10:00 "Study in Human Nature"—Junior Period, Prof. W. F. Smith, Lexington, Ky.  
10:40 "Junior Hand Work"—J. Walter Carpenter, Uniontown, Pa.  
11:20 "Practical Junior Results"—Miss Martha McDonald, Pittsburg, Pa.

### Intermediate Program.

- Myron Settle, Topeka, Kan., Presiding.  
9:30 Devotional Exercise for Intermediates—Myron Settle.  
10:00 "The Principles of Psychology and Pedagogy Applied in Intermediate Teaching"—Marion Stevenson.  
10:40 "Teaching Missions in Intermediate Grades"—Howard Wier.  
11:20 "Manual Work as a Means of Interesting and Holding Intermediates"—J. Walter Carpenter.  
12:00 Benediction.

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## New England Convention

By Jerome W. Robbins.

The forty-fourth annual convention of the New England Christian Missionary Society convened at Haverhill, Mass., September 9 to 12, 1909.

W. R. Mains the genial pastor of the church at Haverhill, welcomed the delegates to which D. C. McCollum made an appreciative response.

The first formal address was a paper on "The Power of Faith," presented by J. W. Robbins of Swampscott, Mass. Charles A. Hatfield followed with an address on the "Situation and Prospects in Lynn. Friday afternoon was devoted to the C. W. B. M. In the absence of the president, Mrs. Newton Knox of Worcester, whose illness prevented her attendance, Mrs. E. T. Rummell of New York City, representing the home C. W. B. M., spoke entertainingly of the general aims and work of the Christian Woman's Board of Missions. Mr. S. M. Rodgers made a report as N. E. Centennial secretary and Mrs. R. W. Robinson gave an account of the young people's department. A charming program was rendered by the Junior Society of Haverhill.

The evening addresses by G. N. Stevenson of Bridgeport, Conn., and G. A. Reim of Springfield, Mass., were highly appreciated. The former speaking on "The Program of Jesus," the latter on "Needed Evangelism."

Saturday forenoon was devoted to the interests of the Bible-school. Excellent addresses were delivered as follows: R. Lee Bussabarger of Lubec, Me., subject, "Bible-school Evangelism," "Adult Class Work," by Harold Knott, of Worcester, Mass., and Privity of "New England Missions," by N. D. Wilber, Providence, R. I.

Sunday at 10:30 a. m., E. J. Teagarden of Denbury, Conn., preached. His subject being "The Centennial and What Should Follow," and in the evening H. Minick of Worcester, Mass., spoke on "Home Missions," followed by Lowell C. McPherson, Kenka Park, N. Y., on "Education in the East."

## Illinois Christian Endeavor

H. H. Peters of Eureka, Ill., who has been State Superintendent of Christian Endeavor for two years has in his annual report some things of special interest to the young people of Illinois. There are 293 Christian Endeavor Societies in the state with an active membership of 8695 and an associate membership of 1479.

We note that the superintendent recommends the following items of interest for the work of next year: that the societies take an active interest in all union movements and especially the union C. E. work; that the societies make a special effort along the line of evangelism and local benevolent work; that we ask for a place on each District Convention program and that our work be given a prominent place on the State Convention program next year; that we organize twenty-five new societies; double the membership of at least 100, increase the membership of all other active societies, revive the indifferent and resurrect the dead ones; that the societies observe "Illinois Day" and "Eureka Day" on the evenings before the offerings in the churches for the causes of Illinois Missions and Christian Education by rendering a program and urging all Endeavors to make contribution through the regular channels of the church.

## Chicago Headquarters at Pittsburg

The Hotel Henry has been chosen as Headquarters for Chicago people at the Centennial Convention. This is one of the best hotels in the city. Rates for the convention are \$1.50 per day European plan, and \$2.50 with two in a room. Prices range higher for rooms with bath. The hotel has a beautiful lobby where convention fellowship will be in full sway. It is new and modern and the manager is determined that nothing shall be left undone to make us quite at home during our stay in Pittsburg.

Chicago will be glad to be host to friends from all parts of the country who wish to stop at this hotel.

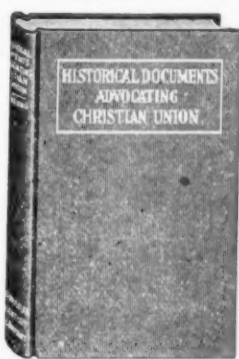
It is not one day too soon to make your reservation. We predict that hotel accommodations will soon be exhausted.

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